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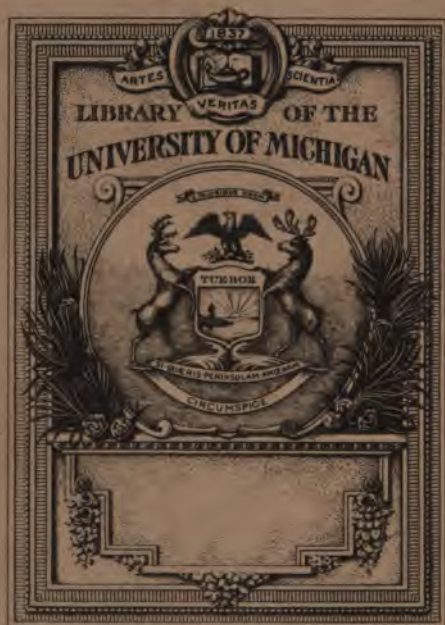
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Bradford  
P

"Under the character of Philanthropus  
Lipsienensis he has appeared  
again in 1713 in his "Remarks upon  
Collins's Discourse of Free-Thinking  
for which June 15. 1714, he received  
the public Thanks of the University."  
Biographical Dictionary.

REMARKS  
UPON A LATE  
DISCOURSE  
OF  
FREE-THINKING:

*J. Collins*  
IN A

LETTER to F. H. D. D.

BY  
*Bentley, Richard, 1662-1742.*  
PHILELEUTHERUS LIPSIENSIS.

*By D. R. Bentley.*

*Est genus hominum, qui esse primos se omnium rerum volunt,  
Nec sunt*

*An audes*

*Personam formare novam? Servetur ad imum  
Qualis ab incepto processerit, et sibi constet.*

THE EIGHTH EDITION.

*With further Additions from the Author's MS.*

CAMBRIDGE,

Printed by J. BENTHAM Printer to the UNIVERSITY,  
for W. THURLBOURN Bookseller in Cambridge; and  
sold by Messieurs Knaptons, Manby, and Beecroft, in London.

MDCCLXIII.



E. H. S. 4-29-26

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TO

My very Learned and Honoured

FRIEND F. H. D.D.

At LONDON,  
GREAT-BRITAIN.

SIR,

*YOUR many and great Civilities to me  
since our first acquaintance in the Low-  
Countries, and the kind office you then did me  
in conveying my Annotations on MENANDER  
to the Press; but above all your Taciturnity  
and Secrefy, that have kept the true Author of  
that Book undiscover'd hitherto, if not un-  
gues's'd; have encourag'd me to send you these  
present REMARKS, to be communicated to the*

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Pub-

*Public, if you think they deserve it : in which I doubt not but you'll exhibit a new proof of your wonted Friendship and Fidelity.*

*What occasion'd you this trouble, was the fresh arrival of a Country-man of ours from Your Happy Island; who brought along with him a small Book, just publish'd before he left London; which (as he says) made very much Discourse there. He knowing me to be a great admirer of the Books of your Nation, and to have competently learn'd both to write and speak your Language during my long stay at Oxford, made me a then agreeable Present of that new Discourse of Free-thinking.*

*I, who (as you well know) have been train'd up and exercis'd in Free Thought from my Youth, and whose borrow'd Name PHILELEUTHERUS sufficiently denotes me a Lover of Freedom, was pleas'd not a little at so promising a Title: and (to confess to you my own Vanity) could not help some aspiring Thoughts from pressing and intruding on me, That this Rising and Growing Society might one day perhaps admit into their Roll a*  
*humble*



*bumble Foreigner Brother, a Free-thinker of  
Leipfic.*

*But when once the Curtain was drawn, and  
by a perusal of the Book the private Cabbala  
and mysterious Scheme within became visible and  
open, that Expectation and the Desire itself  
immediately vanish'd. For, under the specious  
shew of Free-thinking, a Set and System of  
Opinions are all along inculcated and dogmati-  
cally taught; Opinions the most slavish, the  
most abject and base, that Human Nature is  
capable of. And upon those terms, neither you,  
I fancy, nor I, shall ever make our Court for  
admittance into their Club.*

*This irksome disappointment that my fine  
Present should dwindle so far, as to be below  
the value of waste Paper, rais'd a hasty Re-  
solution in me to write some Remarks on it.  
And I find I shall have much the same Em-  
ployment, as I had before on Menander. For  
I am here too to deal in Fragments; the main  
of the Book being a Rhapsody of Passages out  
of Old and New Writers, rak'd and scrap'd*

*together, by the joint labour of many hands, to abuse all Religion. O infelices laborum ! Had I been at their Consultation, I could have furnish'd them with many more: and I will now inform them, that if they will read all Galen, and the Greek Commentators on Aristotle, they may find two or three Passages much fitter for their purpose, than any they have brought.*

*As for the Gatherings out of your English Authors, most of which are modern, and many still alive; I know you will not expect from me that I should examine those Citations. The Books are not to be found in Leipfic, having not yet passed the Seas to Us: the Writers are but private men, and even Your Church is not answerable for what they say or print: not to add that I, by Birth and Education a Lutheran, am not concern'd in any particular Doctrines of your Church, which affect not Christianity in common. — However, if our Free-thinker has shown no more Ability nor Sincerity; where he alleges the English Writers, than where Latin or Greek; he will*  
*soon*

*soon have a just Answer by some of your own Divines.*

*I should now enter upon my Remarks, but that I am first to excuse myself, why I give you not the Stile of Honour, customary in England, I mean, the Title of REVEREND. The Author indeed has made me sick of it, by his flat insipid Drollery in tacking it to every Name he mentions, six times together perhaps within as few lines. Can this now pass for Wit among you? Is this reckon'd Good Breeding or Urbanity? What's become of the old English Taste and Finesse? Who may not be witty at this cheap rate, if he dares but be impudently dull? Give a loose to such vulgar sordid Raillery, and the very best of Quality, even Royalty itself, even ipsa sua sacra Caesarea Majestas may be abus'd by its own Title with an affected and sneering rehearsal of it. Yet this may be borne with however, and is therefore pardonable, because it's contemptible: but when Buffoonery grows up to Impiety, and dully profanes the most adorable Names, Holy Apostles, Blessed Saviour, Ever blessed Trinity, by a fulsom Repetition or a blasphemous Irony;*

*Irony; I must own to you I want English Words to express my just Sentiment. May the Man grow wittier and wiser, 'by finding this Stuff will not take nor please: and since, by a little smattering in Learning and great conceitedness of himself, he has lost his Religion; may he find it again by harder study, and a humbler mind. For the misery of it is, He that goes a Fool into Atheism, (as all are that now go) must come out of it like a Fool too (if ever he comes) unless he acquires Ten times the Knowledge that's necessary for a common Christian.*

LEIPSIC,

1713.

RE-

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## REMARKS.

### I.

**Q**UOD *dedit principium adveniens?* was said of *Tbraso* in the Comedy. And our Author, to give us as good a taste of his Sufficiency, sets out with this Sentence in his very Dedication. \* *As none, says he, but artificial designing Men, or crackbrain'd Enthufasts, presume to be Guides to others in matters of Speculation; so none, who think they ought to be guided in those matters, make choice of any but such for their Guides.* Now, besides the falseness of the Propositions, here is a small figure in Rhetoric, call'd Nonsense, in the very turn of this Sentence. For if *None* but designing and crackbrain'd Men presume to be Guides to others; those *others*, that make use of Guides, must needs have Them and no other. Where then is the *Choice?* Or what power is there of *chusing*, when there's no room for comparison, or pre-

\* Pag. 4.

ference?

ference? As *none*, says he, but Priests presume to be Guides, so none make *choice* of any other Guides but Priests. As no member of the body presumes to see but the *Eye*, so no Man makes *choice* of any other Member to see with, but the *Eye*. Is not here now an admirable Period, with exact propriety of word and thought?

But to pardon the false connexion of his *As* and his *So*; pray, what are we to understand here by *Matters of Speculation*? Why, all Speculation without exception, every branch of *Mathematics*, and all *Science* whatever: for there is not one word preceeding, that restrains the sense to *Speculations in Theology*. So that by this Man's reasoning we are to say thus: No Man must take *Euclid* or *Archimedes*, Our *Leibnitz*, or Your *Newton*, or any one else dead or living, for his Guide in Speculation: They were *designing Men* or else *crackbrain'd Enthusiasts*, when they presum'd to write Mathematics, and become Guides to others. As for our Author, though he owns \* *all Arts and Sciences* must be known, to know any *One* thoroughly; that not *one* of them can be omitted, if you pretend to be a Judge in *one single Book*, the

\* Pag. 9, 10, 11.

*Bible*, 'tis so very *miscellaneous*; yet, if you will believe him, he renounces all Guides, and is his own Master, self-taught. He's a great Astronomer without *Tycho* or *Kepler*; and an Architect without *Vitruvius*. He walk'd alone in his Infancy, and was never led in hanging-sleeves. And yet this mighty Pretender has not broach'd one Doctrine in all his Book, which he has not borrow'd from Others, and which has not been dictated by blind Guides many Ages ago.

But we'l indulge the Man a little more, and suppose he did not mean *Speculations* at large, but only in matters of Religion. And then the Sentence will run thus; *That none else presume to be Guides to others in speculative Points of Religion, but either artificial designing Men, or crackbrain'd Enthusiasts.* Now the Man is in his true colours; and though he blunder'd in the Expression, this was the Thought he endeavour'd at. And by this we must infer, That *Erasmus*, *Grotius*, *Bochart*, and other great Men, that have wrote Commentaries on the Bible, and *presum'd to be Guides to others*, were either crackbrain'd Fools, or designing Knaves. Nay this Author's beloved *Monsieur le Clerc*, must come in too for the hard choice of one  
of



of these Epithets. And yet, what is strange, these very Men, with more of your own Nation, the *Chillingworths*, the *Spencers*, the *Cudworths*, the *Tillotsons*, are honour'd in other parts of his Book, and recommended as *Free-thinkers*. What Inconsistence is this? What Contradiction? No matter for that: That's a necessary ingredient in his Scheme and his Writings: *Huic aliter non fit, Avite, liber*. What he here prescribes to others, we must take for his own Method: He defies all Guides and Interpreters; he disclaims all assistance; he'll decide upon all points *freely* and *supinely* by himself; without Furniture, without proper Materials. And, to speak *freely*, one would guess by his crude Performance, that he's as good as his word.

## II.

In the close of his Dedication he says thus: \* *It is therefore without the least hopes of doing any good, but purely to comply with your request, that I send you this Apology for Free-thinking.* If I am not mistaken, as I may be about a foreign Language, That expression of *Doing any good* is capable of two

\* *Pag. 4.*

tenſes : either of which I ſhall eaſily concede to the Author. If he means, *he had not the leaſt hopes of doing any good*, that is, of doing any good Service, real Benefit, true Advantage to any one by his Book ; I am afraid, that ſenſe was true in his *Intention*. Or, if he deſpair'd of *doing any good*, that is, of having any Effect and Succeſs in making Converts by his Book ; I queſtion not, but That too will be true in the *Event*.

But though here in the *Epistle* he quite deſpairs, *without the leaſt hopes of doing good* ; yet in the *Epilogue* he's a little more ſanguine. For there he ſpeaks of an *Endeavour to do good*, which very endeavour has no place without ſome degree of Hope. He adviſes there his Patron, to conceal the Name of his *Eſquireſhip*, if he commits the Book to the Preſs.

\* For, ſays he, *I think it virtue enough to Endeavour to do good, only within the bounds of doing your ſelf no harm*. Now this is a true Atheſtical *Moral*: do good no further, than you are ſure not to loſe by it ; keep your dear Perſon and Intereſt out of *harm's* way. But the Chriſtian Inſtitution ſupply'd him once with nobler Sentiments: in the practice of which the Holy *Apoſtles* and *Martyrs* volun-

\* Pag. 178.

tary laid down their Lives; a very odd sort of *Priestcraft*. Nay the Heathen Philosophy would have taught him more elevated Thoughts; if he had not chosen for his *Guide* (however he rails at all *Guides*) the worst Sect of all.

## III.

\* By *Free-thinking*, says he, I mean, *The use of the Understanding, in endeavouring to find out the meaning of any Proposition whatsoever, in considering the nature of the Evidence for or against it, and in judging of it according to the seeming force or weakness of the Evidence.* Now we'll allow him, what he desires, that his Definition is *extensive* enough; for it comprehends the whole herd of Human Race, even Fools, Madmen, and Children; for they use what understanding they have; and judge as things seem; he has *extended* it so artfully and with Logical Justness, that in a Definition of FREE Thinking there is not a Syllable about *Freedom*. 'Tis really no more, than *Think and Judge as you find*; which every Inhabitant of *Bedlam* practises every day, as much as any of our illustrious Sect.

\* *Pag. 5.*

But,

But, perhaps, I am mistaken ; and the Notion of *Freedom* superadded to *Thinking* may be implied in those two Pronouns, *Any whatsoever*. And then indeed the soberer part of Mankind, who judge for themselves no further than their Education has fitted them, are wholly excluded ; and the *Crackbrain'd* and *Bedlamites* are taken in. *Oliver's* Porter, as I have been told, would determin daily *de omni scibili* ; and, if he had now been alive, might have had the first Chair in this Club. For a modern *Free-thinker* is an Universalist in Speculation ; any Proposition *whatsoever* he's ready to decide ; every day \* *de quolibet ente*, as our Author here *professes* ; Self Assurance supplies all want of Abilities ; he'l interpret (as you'l see presently) the *Prophets* and *Solomon* without *Hebrew*, *Plutarch* and *Zofimus* without *Greek*, and *Cicero* and *Lucan* without *Latin*.

The Characteristic of this Sect does not lie at all in the Definition of *Thinking*, but in stating the true meaning of their adjective FREE. Which in fact will be found to carry much the same Notion, as *Bold*, *Rash*, *Arrogant*, *Presumptuous*, together with a strong Propension to the *Paradox* and the *Perverse*.

\* Pag. 5.

For *Free* with them has no relation at all to outward Impediment or Inhibition (which they neither do nor can complain of, not with you in *England* I am sure) but means an inward Promptness and Forwardness to decide about Matters beyond the reach of their Studies, in *opposition* to the rest of Mankind. There is nothing plainer through his whole Book, than that He himself makes Singularity, Whim, and Contradiction to be the specific Difference, and an essential part in the Composition of a *Free-thinker*. If *Origen*, *Erasmus*, *Grotius*, &c. chance to have any *Nostrum* against the Current of common Doctrine, they are presently of his Party, and he dubbs them *Free-Thinkers*; in all the rest of their Writings, where they fall in with the common Opinions, they are discharg'd by him with Ignominy; even proscrib'd as *Untinkers*, *Half-thinkers*, and *Enemies to Free-thinking*. Why this unequal Usage, unless he thinks *Freedom of Thought* to be then only exercis'd, when it dissents and opposes? Has not the World for so many Ages thought and judg'd *freely* on *Euclid*, and yet has assented to all his Propositions? Is it not possible, to have us'd the like *freedom*, and yet close in with the Apostles Creed, Our Confession, or Your Articles?

Surely

Surely I think as *freely*, when I conclude my Soul is Immaterial; as the Author does, when he affirms His to be made of the same Materials with that of a Swine.

Another Idea couch'd in their adjective FREE, is Jealousy, Mistrust, and Surmise. 'Tis a firm persuasion among them, That there are but two sorts in Mankind, Deceivers and Deceiv'd, Cheats and Fools. Hence it is, that dreaming and waking they have one perpetual Theme, *Priestcraft*. This is just like the opinion of Nero, \* *who believ'd for certain, that every Man was guilty of the same Impurities that He was; only some were craftier than others to dissemble and conceal it.* And the Surmise in both Cases must proceed from the same Cause; either a very corrupt Heart, or a crazy and crackbrain'd Head; or, as it often hapens, Both.

IV.

† *This Definition cannot, he conceives, be excepted against by the Enemies of Free-thinking,*

\* *Suet. Ner. c. 29. Ex nonnullis comperi, persuasissimum habuisse eum, neminem hominum pudicam, aut ulla corporis parte purum esse; verum plerosque dissimulare vitium, calliditate obtegere.*

† *Pag. 5.*

as not including the Crime with which they charge Free-thinkers in order to render them odious to *Untinking People*. His Definition, as we have seen, includes nothing at all in it, besides *Thinking* and *Judging*; there's nothing in it to describe *Free*, which he left us to supply: and, as we find in the whole tenour of his book, That word does really include not one *Crime* only, but many. Take the general Definition, exclusive of the *Crime*, and compare it with the Title of his Book, and the latter will be found either flat Nonsense in itself, or a Contradiction to the whole. *This Discourse*, says the Title, *was occasioned by the Rise and Growth of a Sect call'd Free-thinkers*. Why then it had the stalest occasion that ever poor Discourse had: For the *Rise* of that *Sect* (if the general Definition constitutes it) is as early as the Creation of *Adam*; or (in his Scheme, who hints his willingness to believe \* *Men before Adam*) even much earlier than that. Nay, if we may guess at his Creed from his Poet *Manilius* †, the *Sect* must have *risen* without any *Rise*, and have its *growth* from all *Eternity*. For, when ever the Species of Man existed, 'tis most certain there must have been *Free-thinkers*, as far as

\* *Pag.* 160. † *Pag.* 151.



this *Definition* goes. They began at once with the *Free-Breathers*, the *Free-Hearers*, and the *Free-Smellers*; and are every whit as numerous and populous as those are.

Again, pray consider the words a SECT of *Free-thinkers*: that is, a Rope of Sand; a Sum of Cyphers; a Commonwealth of Savages, where no body governs nor no body obeys,

Νομάδες, ἀκούει δ' ὑδὲν ὑδαὶς ὑδενός.

SECT, *Seçta* or *Disciplina*, is a Company of Persons agreeing in the same System of Opinions and Doctrines; the words have their derivation a *seçtando* & *discendo*, from following and learning; as the *Platonic* SECT follow'd the Doctrine of *Plato*, the *Peripatetic* of *Aristotle*. Now a modern *Free-thinker*, that professes he will neither follow nor learn; that renounces all *Guides* and *Teachers*, as either *Crackbrain'd* or *Cheats*; how can this unfociable Animal be ever of a *Seçt*? 'tis a contradiction in Terms, and a thorow piece of Nonsense.

But surely the Author had some meaning, when he gave that Title to his Book. No doubt of it: and the Book itself explains it. For under all this pretence to *Free-thinking*,

He and his Friends have a Set of Principles and *Dogmata*, to which He that will not *Assent* and *Consent* (I cannot say *Oath* and *Subscription* are requir'd) shall be excluded the Sect. That the Soul is Material and Mortal, Christianity an Imposture, the Scripture a Forgery, the Worship of God Superstition, Hell a Fable, and Heaven a Dream, our Life without Providence, and our Death without Hope like that of Asses and Dogs, are parts of the glorious Gospel of these truly \* *Idiot Evangelists*. If all your *Free-thinking* does not centre in these Opinions, you shall be none of their Family. Claim your right as long as you will upon the terms of the *Definition*; plead that you have *thought freely*, impartially, and carefully upon all those Propositions, and that in all of them *the force of Evidence* has drawn you to the contrary side; protest against this foul play, that while they clamour about *Free-thinking*, they themselves impose Creeds and Terms of Communion; that the Author, while he rails at all *Guides*, obtrudes himself as a *Guide* to others; all this shall avail you nothing: you shall never be incorporated into the *rising and growing Sect*, till you own that

That's the only *Free-thinking*, to *think* just as They do.

V.

He now proceeds by Five Arguments to prove every Man's Right to *Free-thinking*, according to that *Definition*: a very needless and useless labour: for no Religion, nor Sect, not the very Papists, deny it. 'Tis as necessary to the Rational Mind, as Respiration is to the Vital Body. Without this all Religions that were, are, or may be, are equally commendable. Christianity itself depended on it at its first propagation: the Reformation was grounded upon it, and is maintain'd and supported upon the same bottom. We shall leave therefore his five Arguments to prove what none deny; only make some *Remarks* upon his Ignorance and Unfairness in several Incidents, that he has slid in by the By.

\* He runs a parallel between *Free-thinking* and *Free-painting*; which latter he laments is not more cultivated in *Great-Britain*; and can never be brought to *Perfection* there, unless *suitable Encouragements* be given to *Free-painters*, so as *numbers of Men and many*

\* Pag. 7.

*Hands* may be employ'd and encourag'd. Now here is a pretty broad and palpable insinuation, that by changing the terms of the Parallel is to hint to the Public, that *a suitable Encouragement should be given to Free-thinkers*; so that more Hands and Heads may be invited to so meritorious a Work. I could scarce have believ'd he would have shewn himself so soon. What, already offering at Stipends and Salaries and Benefices for his Sect? He more than once in his Book grudges the great charge the Public is at, in providing for so many *Priests*: and what gainer would the Public be, if it turn'd out the *Christian Priests*, and with an equal or greater charge maintain'd *Atheist Preachers*? For really that would be the case, and the Man has reason to put in for Salaries betimes. For whenever Atheism should be general and establish'd, then even *Christianity* would become *Free-thinking*. And, if provision was not settled for Parochial Lectures every week, the People would be apt to relapse again from the new National Church, So that all that the Public would save by the bargain is, to change the Persons not the Expence; and, instead of the present Possessors of the Pulpit, to have an equal number of *Reverend*, and  
Right

*Right Reverend, and Most Reverend Preachers  
of Atheism.*

## VI.

He affirms, That \* *Time, Labour and Numbers of Hands* are necessary to bring *Thinking* in any Science whatever to tolerable perfection: The first Notions will be rude and imperfect; Time and Maturity are requir'd towards any degree of Justness. Now, since the Sect of *Free-thinkers* by his own account is but now *rising and growing*, and the *Æra* of it is plac'd no earlier than your late *Revolution*; You may take his own argument and word for it, That the *Thoughts* in this Discourse of his for want of due Maturation are all crude and undigested. And really without his indication, αὐτὸ δείξει, the Thing itself will speak so before I've done with his Book. But however in the next Generation, when more Progress is made in *Thinking*, and more Numbers are come in; he seems to promise, they will write better.

\* *All Sciences and Arts*, says he, *have a mutual Relation, Harmony, Dependency and Connexion; and the just Knowledge of any One*

\* Pag. 7, 8. Pag. 8, 9.

cannot be acquir'd without the Knowledge of all the Rest. Weigh now this Man's Abilities in his own Scale. He declares he judges every day *de quolibet ente*; and yet to every single *Quodlibet*, he acknowledges as necessary the whole Circle of Sciences. A very *Hudibras* in perfection; no Nut is too hard for his Teeth;

*Nil intra est olea, nihil extra est in nuce duri.*

And yet this *Great Promiser* with all the assistance of his Club perpetually betrays a profound ignorance in all Science, in all Antiquity, and in the very Languages it is convey'd in.

## VII.

*Homer's ILIAD* he admires, † as the *Epitome of all Arts and Sciences*. And by This now, one would guess, he had read it in the Original. Be it so: and when he hears there's an *Odysseïs* of *Homer*, he will read and admire that too. Well, where are the footsteps of this vast Knowledge in *Homer*? Why, for instance, says he, he could never have describ'd, in the manner he has done, a Chariot or a

\* Pag. 9.

Chariot wheel *without the particular knowledge of a Coach-maker; such knowledge being absolutely necessary to that description.* Here's your justness of Thought. What, nothing less than a Coach-Maker's knowledge? Would not a Coach-Man's have serv'd the turn? At this rate our Friend *Homer* (as poor and blind as some have thought him) was the ablest *Jack of all Trades* that ever was in Nature. *Hippias* the *Elean*, who preach'd and blazon'd his Arts at the Olympic Games, That all his Habit from head to foot, and every Utensil for his house, was made with his own hands, was an *Idiot Evangelist* to him. For by the same rule, when *Homer* describes a Ship under sail, he had the *particular knowledge* both of a *Ship-Carpenter* and a *Pilot*: when he describes the *well-booted Greeks* and several sorts of *Shields* and *Sandals*, he had the *particular knowledge* of *Tychius*, *οὐροτόμῳ ὅχ' ἄριστος*, the very *Prince of all Shoemakers*. And yet I am apt to fancy, if our Author had no better an Artist than the old Poet for his Shoos, he would be as sorry a *Free-walker*, as he is now a *Free-thinker*.

To prove *Homer's* universal Knowledge *a priori*, our Author says, \* *He design'd his*

\* Pag. 9.

Poem



*Poem for Eternity, to please and instruct Mankind.* Admirable again: *Eternity and Mankind*: nothing less than all Ages and all Nations were in the Poet's foresight. Though our Author vouches that he *thinks every day de quolibet ente*, give me leave to except *Homer*; for he never seems to have thought of Him or his History. Take my word for it, poor *Homer* in those circumstances and early times had never such aspiring thoughts. He wrote a sequel of Songs and Rhapsodies, to be sung by himself for small earnings and good cheer, at Festivals and other days of Merriment; the *Ilias* he made for the Men, and the *Odysseïs* for the other Sex. These loose Songs were not collected together in the form of an Epic Poem till *Pisistratus's* time, above 500 years after. Nor is there one word in *Homer* that presages or promises Immortality to his work; as we find there is in the later Poets, *Virgil, Horace, Ovid, Lucan* and *Statius*. He no more thought at that time that his *Poems* would be *immortal*, than our *Free-thinkers* now believe their *Souls* will; and the proof of each will be only *a parte post*; in the Event, but not in the Expectation.

## VIII.

\* *The BIBLE*, says he, *is the most miscellaneous Book in the World, and treats of the greatest Variety of things; Creation, Deluge, Chronology, Civil Laws, Ecclesiastical Institutions, Nature, Miracles, Buildings, Husbandry, Sailing, Physics, Pharmacy, Mathematics, Metaphysics and Morals.* Agreed; and what is his Inference from this? Why, *Free-thinking* is therefore necessary: *for to understand the matter of this Book, and to be Master of the whole, a man must be able to think justly in every Science and Art.* Very true! and yet All he has here said of his Sciences is requisite, were Your *English Bible* suppos'd to be the very Original. Add therefore to all the Requisites here enumerated a sufficient Skill in the *Hebrew and Greek Languages.* Now pass your verdict on the Man from his own evidence and confession. *To understand the Bible,* says he, *requires all Sciences;* and two *Languages* besides, say I. But it's plain from his Book that he has already condemn'd the whole Bible for a Forgery and Imposture. Did he do it without *understanding the matter* of it? That's too scandalous for him to own. We

must take it then, that he professes himself accomplish'd in all *Sciences and Arts*, according to his own rule.

*Quid tulit hic tanto dignum promissor biatu?*

Where has He or any of his Sect shown any tolerable Skill in *Science*? What dark passages of *Scripture* have they clear'd, or of any Book whatever? Nay, to remit to him his *Sciences and Arts*, what have they done in the *Languages*, the shell and surface of *Scripture*? A great *Master of the whole Bible* indeed, that can scarce step three lines in the easiest *Classick Author* produc'd by Himself, without a notorious blunder.

## IX.

\* *Among the Absurdities that follow from not Thinking Freely*, he mentions that of the *Pagans*, who, he says, *suppose God to be like an Ox or a Cat or a Plant*. Our Author means the *Ægyptians*; and its plain here from the next clause, that he puts *GOD* under the present *Idea* and known Attributes of that Name, as Christians now conceive it. A rare Judge in Antiquity, and fit to decide about Scrip-

ture. The Matter is no more than this. The *Ægyptians*, who chiefly liv'd upon Husbandry, declar'd by Law, that all those Animals which were useful to Agriculture, or destroyers of Vermin, should be *holy, sacred and inviolable*; so that it was Death to kill any of them, \* either designedly or by chance. These they consider'd as instruments of Divine Providence towards the support of human Life: † and without that view they consecrated none. So that it was only a Civil and Politicial Worship in the Legislators; and had very little of Sacred even among the Vulgar. This is plain from what § *Diodorus* says, *That they paid the same honours to them when dead, as when alive.* But our Author's Conception here is really so *absurd* and so monstrous, that that the silliest Pagan in all *Ægypt* would have been ashamed of him. For, according to his notion and the present meaning of the word God, they declar'd it Death by Law to *kill an immortal and omnipotent Cat*; and decreed divine Honours to it after its *Immortality* and Deity was *dead*. When *Thinking*

\* *Herodotus in Euterpe.*

† *Cicero de Nat. Deor. I. Aegyptii nullam beluam, nisi ob aliquam utilitatem quam ex ea caperent, consecraverunt.*

§ *Diod. lib. I. Σέβονται ἔτι καὶ ζῶντι Αἰγυπτιοὶ, καὶ ζῶντα μένουσιν, ἀλλὰ καὶ τελευτήσαντα.*

is by longer time come to some perfection in the Sect, they will learn perhaps, that the Objects of worship in *Paganism* and *Polytheism* had not all the Attributes, nay generally not *one* of them, that we now by advances in Science and Thought justly ascribe to God: and they may have the pleasure of insulting several of the Clergy, that have wrong stated the notion of Heathen Idolatry. In the mean time I'll recommend to him one Thought, when he's dispos'd to *think de quolibet ente*; What divine Attributes the *Ægyptians* thought of, when they worship'd, as good Authors assure us, *Crepitum ventris*.

## X.

But the most antient Fathers of the Church were as bad as his *Ægyptians*: \* *for They*, says he, *no less absurdly suppos'd God to be material*. And you are to *suppose* he's a Droll here when he says, *no less absurdly*; for, if I wholly mistake not the Cabbala of his Sect, He himself *supposes* either God to be *material*, or not to be at all. With a few of the Fathers the matter stands thus: They believ'd the Attributes of God, his Infinite Power,

\* Pag. 13.

Wisdom, Justice and Goodness, in the same extent as we do: but his Essence, no more than we can now, they could not discover. The Scriptures, they saw, call'd him *Spiritus*, *Spirit*; and the human Soul *Anima*, *Breath*: Both which in their primitive sense mean *Aerial Matter*; and all the words that the *Hebrew*, *Greek* and *Latin* of Old, or any Tongue now or hereafter can supply, to denote the Substance of *God* or *Soul*, must either be thus metaphorical, or else merely negative, as *Incorporeal*, or *Immaterial*. This, when he is in a mood for *Thinking*, he will find to be necessary *à priori*, for want of *Ideas*. What wonder then, if in those early times (for he knows, \* *its by gradual progress in Thinking that Men arrive at full knowledge*) some Fathers believ'd that the Divine Substance was *Matter*, or *Body*: Especially while the very notion of *Body* was undefined and unfixt, and was extensive as *Thing*? Was this such a shame in a few Fathers; while the *Stoics*, not a *rising* and *growing*, but a *flourishing* Sect at that time, maintain'd *Qualities* and *Passions*, *Virtues* and *Vices*, *Arts* and *Sciences*, nay *Syllogisms* and *Soloecisms* to be *Bodies*? But the real shame is, that in these brighter days

of Knowledge, when *Matter* and *Motion* have been thorowly consider'd; and all the Powers of *Mechanism* discuss'd and stated; our Author and his Sect should still contend both in discourse and in print, *That their Souls are material*. This they do with such Zeal, as if they should be great gainers by the Victory. And, by my consent, let's close with them upon the debate. Let them put a previous Question, Whether there are in Mankind different Species of Souls? Let this once pass in the Affirmative; and Their Souls shall be allow'd as Corporeal and Brutal, as their Opinions, Writings and Lives seem to represent them.

## XI.

His next Effort is a retail of some Popish Doctrines and Rites, \* *Infallibility*, *Image-Worship*, and *Relicks*, which Our Church and Yours have long ago rejected. What's this then to the purpose, or what plea to the present *Free-thinkers* in *England*? Nay, he owns we are now rid of these Absurdities, and by whose labour and cost. They obtain'd, says he, almost universally, † *till the Thinking of a*

\* Pag. 13. † Pag. 14.

*few, some whereof sacrificed their Lives by so doing, gave a new Turn to the Christian World.*

This is manifestly meant of the first Reformers, and particularly those of *England*, who for freedom of Thinking laid down their Lives;

*Atque animas pulchra pro libertate dederunt.*

'Twas by the price and purchase of Their blood, that this Author and his Sect have at this day, not only the Liberty, but the Power, Means, and Method of Thinking; for, together with Religion, all Arts and Sciences then rais'd up their heads; and both were brought about by the same persons. And yet this very honest and grateful Sect involves those very *Priests*, to whom they are indebted for all things, in the common crime with those that murder'd them; nay with *Talapoins, Bonzes, Pawawers*, and who not;

*For Priests of all Religions are the same.*

But some of the *Fathers* again displease him; for they were too severe and rigorous for Men of his Genius; they disallow'd \* *Self-defence, Second marriages, and Usury.* An

\* Pag. 14.



Error sure on the right hand ; which shews they had not the \* *Priestcraft* of Pope *Pius* the Fifth. And yet here, with his usual Accuracy, he lays those things wide and in common, which were press'd upon the Clergy only, but in the Laity conniv'd at. It is a crime too in the Fathers that † *Antipodes* were not sooner demonstrated ; nor the *Earth's motion about the Sun*. Very well : but pray who were the persons that gave new light into these matters ? All hearty professors and practisers of Religion, and among them several *Priests*. All these things were discover'd and perfected before this new Club had its *Rise* : nor is there the least branch of Science, that any of their Members either invented or improved.

## XII.

‡ But now we have him for ten pages together with Image and Allegory ; *Free-seeing* is substituted for *Free-thinking*, and a *Confession of Eye-sight Faith* for a *Christian Creed* ; and then in a tedious parallel the several juggles of *Hocus Pocus* make the Emblem of *Priestcraft*. Argument in all this you are to

\* Pag. 117. † Pag. 14. ‡ Pag. 15 to 25.

expect

expect none, there's no occasion for that: for Illustration, Similitude, Comparison, especially when turn'd to Ridicule and distorted into Farce, do the business much better; and, as I have been told, work wonders for the *growing Sect*, and make Converts to admiration.

Suppose, says he, a Set of Men should fancy it was absolutely necessary to the peace of Society, or to some other great purpose, to hinder and prevent *Free-seeing*; and to impose a Creed and Confession and Standard of *Eye-sight Faith*. These Men, says he, must either be Madmen or designing Knaves; and what methods would they take? They would draw Articles in flat contradiction to plain *Sight*; require Subscription, and forbid Opposition to them; explain, paraphrase, and comment upon them; settle Pensions and Salaries for those that preach and propagate them; traduce, punish, and persecute to the utmost all that disagree to them.

Now under this Image you are to understand *Christianity*, and all *Religion* whatever: for our Author is playing *Hocus Pocus* in the very similitude he takes from that Juggler, and would slip upon you, as He phrases it, a *Counter* for a *Groat*. The true meaning of

it is this: SUPPOSE *that Religion was first contriv'd, either by the Priesthood for Lucre, or by the Magistrate for easy Government.* Why truly, if we SUPPOSE it to be a Sham, we *do* suppose it a Sham. A wonderful argument, and a mighty advance. Does he detain us in so many nauseating pages, and all along beg the Question? A most formidable Man this, for Thought and Demonstration.

## XIII.

Well, but he'll shew Instances of Religious Juggle, in the \* *Oracular Temples or Churches of the Pagans.* Pray mind the emphatic words, *or Churches*, and admire the Author's penetration and discretion. For, without that prudent explication, *Temples* perhaps in Your Language might have been misunderstood, and mistaken for *Inns of Court.* These Temples, he says, were contriv'd with many Caverns and Holes to produce fearful Noises; and furnish'd with Machines for the Priests to act their parts in. And pray, who taught him all this? is it not chiefly, and almost solely to be learnt from the *Christian Fathers*? Does not he own, † that the *Christians* as

\* Pag. 19. † Pag. 20. *He had it out of* Lucian's *Alexander.* ἡξω ἐπικύβητοι, ἡξω Χριστιανοί.

well as *Epicureans* were chas'd away by those Priests, before they would pronounce any Oracles? And yet thorow this whole Book, by a worse trick than *Hocus Pocus*, the *Christians* are charg'd with the very Frauds, that They either only or chiefly have discover'd.

But now for a specimen of his Learning again, which he sprinkles by the way. \* *It was universally believ'd*, says he, *among ordinary people, That the Gods themselves came down from Heaven, and eat of the repasts which the Priests prepar'd for them at the people's expence*: And again in the next page, *That the Gods came down to eat upon Earth*. Now did not I guess right that, for all his fine Panegyric upon the † *Ilias* of *Homer*, he was little or not at all acquainted with that Poem? For, if he were, he would have learnt from thence, that in the Heathen Notion the Gods could not eat upon Earth, nor devour human Repasts:

† Οὐ γὰρ σῖτον ἔδουσ', εἰ πίνουσ' αἰδοπα οἶνον,  
Τένεα ἀναιμῶνές εἰσι, καὶ ἀθάνατοι καλέσονται.

Whence therefore had our Learned Author this bold assertion of *universal Belief*? Even

\* Pag. 19. † Pag. 9. ‡ *Iliad*. α. v. 341.

from *Bel and the Dragon*; and what *his Mother* once taught him there, he ascribes to Paganism in common. The real matter is no more than this: When a Heathen Priest slew a Victim, he had no more of it for his share than Law and Custom allow'd; scarce worth the labour of Butchering: the Entrails and most useless parts were burnt on the Altar; and the best of the Victim was carried home to the Sacrificer's house, to be feasted on by his Family and Friends, and, if the Priest was invited too as a Guest, it was a work of Supererogation. Nor did the most credulous believe, that Gods came down and devour'd *Flesh*; nor was any such *Repast* set apart for Them. If any victuals was so set, either in Temples or the open Streets; it was well known, that the Sweepers of the Fanes got the first, and the Poor of the town the latter. All they believ'd in relation to the Gods, besides the Piety and the Prayers, was only, that the Steam of the burnt Sacrifice ascended up to Heaven and delighted, or, if you will, fed the Gods. This *Homer* would have told him too, That *Libation* and *Steam* were the only share the Gods had in any Offering:

AdiC75

\* Λοιζῆς τε κνισσῆς τε, τὸ γὰρ λάχομεν γέρας ἡμεῖς.

Whence *Aristophanes* in his Play call'd *The Birds*, makes a City to be built in the Air, on purpose to stop all intercourse between Heaven and Earth, *That no Smoke from Sacrifices should ascend to the Gods*: and presently *Prometheus* is introduc'd bringing the news, *That the Gods were almost starv'd, having not had one particle of Steam, since Nephelococcygia was built*. 'Tis true indeed, there was another Notion, † that the Gods often came down from Heaven in human shape, to enquire into the Actions of Men: and so like Strangers and Pilgrims were unawares entertain'd, and (seemingly) eat and drank with their Hosts. But this is nothing to the *Priests*, nor to the assertion of the Author: who no doubt will anon be found a most subtle Interpreter of *Solomon* and the *Prophets*; after he has been so miserably impos'd on by that silly and spurious Book, *Bel and the Dragon*.

\* *Iliad*. β. v. 49. † *Odysse*. ε. v. 485.

## XIV.

After a few threadbare Narratives about the *Armenian*, *Greek*, and *Popish* Priests; the *miraculous Flame* at *Jerusalem*, and the melting *Blood* at *Naples*; he has his fling at Us *Lutherans*. \* *The Lutheran Priests*, says he, *contrary to the testimony of Men's senses, make their Followers believe, That the Body and Blood of Christ are superadded to the Bread and Wine*: which he parallels with an old story as lewd as it is vulgar. Now tho' I am more concern'd in *This Remark* than many Others, for the particular honour of Our Church, I design not to launch out in a Vindication of our Doctrine, which this Scribler understands no more than he did that of the *Ægyptians*. You know something of the University of *Leipsic*; we are reputed the greatest *Latitudinarians* and *Free-thinkers* of our Sect; not near so stiff and rigid as those of *Wittenberg* or *Jene*: and yet I'll tell this Author, if he had publish'd his wretched Libel with us, without any Instigation from the Priests, the Magistrate would soon have taken care of him, either in a prison

\* Pag. 25.

or a dark room. What his reception will be in *England*, I pretend not to guess. You have a glorious Liberty there, the Parent of many noble Books, which under a less Freedom of Thought would never have been wrote. And it's that Novelty of Notions that makes the product of the *English* Press so enquir'd after here. But I fear the outrageous Licence of this Author and others of his stamp will in time have an unexpected effect; and oblige your Government to abridge All of that good Freedom which These have so much abus'd. And then we Foreigners of Curiosity, when we shall see nothing come from *Britain* but stanch and staple Postils, must curse the impious memory of this Writer and his whole Tribe.

XV.

*Tantamne rem tam negligenter?* The Question he proposes to consider is no less than this, \* *Whether the Christian Religion is founded on Divine Revelation?* This he resolves to examine and determine *by himself*. And we may easily foresee what the Sentence will be under so ignorant and corrupt a

\* *Pag.* 26.

Judge.



Judge. Nay his Book sufficiently shews he has given his Verdict already ; and resolv'd that Darknes is brighter and more desirable than Light. Let us bestow a few reflexions on his Conduct ; for, for all his noise about Speculation *in general*, This Question is the whole affair and business, the whole Compass and Sphere of modern FREE-THINKING.

What in common life would denote a man Rash, Fool-hardy, Hair-brain'd, Opiniatre, Craz'd, is recommended in This Scheme as the true method in Speculation. Are you dangerously sick ? you will call an able Physician. Is your Estate threaten'd and attack'd ? you'll consult the best Lawyer. But have you an affair upon your hands, wherein your very Soul and Being and all Eternity lye at stake ? ( — *Neque enim ludicra petuntur Præmia* ) Why there you are to seek no help, but confide in your own abilities. That is, If you have a very deep and broad River to pass, scorn to ask for Cork or Bladders ; flounce in and hazard all, tho' you have never learnt to swim.

This rational Author (*p.* 107.) puts the same Objection to himself : and he notably answers it thus : *A Man*, says he, *of no Profession*

*feſſion may have as much Law, Phyſick, and Divinity, as any Serjeant or Doct̃or of them all*: and then with a Quaker's ſtory out of his Friend Mr. *Le Clerc*, he declares That to be a *happy Country, a very Para-diſe*, where none of thoſe Three *Profeſſions* is admitted. And who doubts but in this Reply there's as much Senſe as good Manners?

But for all this Author's great Skill in *Phyſic* and *Law*, he'll hardly make himſelf ſick on purpoſe; or bring on a Trial againſt his own Eſtate, to ſhew his great Abilities. Why then will he needleſſy and voluntarily run a riſque for his Soul and Salvation? and fool-hardily put his head under a Weight that may crush him to Death? The ſtrange difference in this Conduct, when examin'd to the bottom, will open the whole Myſtery of *Free-thinking* and *Atheiſm*.

'Tis plain, a Man that is born in a Chriſtian Country, if he is a juſt and good Man, has no Intereſt to wiſh That Religion falſe. The Moral Precepts fall in with his own opinion and choice; no Reſtraints are laid upon him but what out of paternal affection he would forbid his own Son. No foreign Religion, much leſs the Atheiſtic Scheme, threaten him with any Danger ſhould he be  
here

here in an Error. He's as safe as those that differ from him, were he really in the wrong. But then if it be true, what glorious Promises and Rewards! not superior only to other Schemes, but beyond all Human Wishes. The speculative Doctrines in it (which affect the main chance) are very few and easy. If his Education has enabled him for't, he'll examine them and the whole grounds of Faith; and find them true to his satisfaction and comfort. If he's engag'd in active and busy Life, he will acquiesce in the Judgments of those, who have better means and leisure to know them.

Thus it is, will be, and must be, while Men lead such virtuous Lives as entitle them to the *Promises* of Religion. And were there not equal *Threats* in it on the other hand; were it all Heaven without any Hell, there would not be one Atheist, unless *crack-brain'd*, in Christendom. I positively affirm, that no Man in his senses, educated in our Holy Religion, ever did or could fall from it to Atheism; till by considering his own Actions and Designs, he despair'd of the Promises of Christianity, and look'd upon it with Fear and Terror.

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In that case indeed, and in that alone, out of uneasiness of mind they with all Religion was false; and that's the Original of modern *Free-thinking*. Then they ransack all impious Books for Objections against it: they are byas'd in their favour; a single Ounce in that Scale buoys up a hundred in the other. *Pagans, Mahometans, Pawawers, and Tala-poins* are all good vouchers against Christianity. All that's said by *Christians* (and who else must speak for them) is suspected for Craft and Design. And the very Ignorance of these *Free-thinkers* does them more service than Knowledge. For who can deal with an *Ignoramus*, that is warpt by his Inclination, fixt there by his Conceitedness, jealous of all contrary Instruction, and incapable of seeing the Force of it?

That This is the very Case of our Author and those of his Club, is pretty notorious. Inquire closely into their Lives, and there you will find the true Reason why they clamor against Religion. For, when they have settled themselves in Atheism, they are then elevated with *Joy* and *Mirth*; as if they had obtain'd a great Conquest. Now this is wholly unnatural; unless Religion is view'd by them as the greatest of Terrors. What? rejoice

rejoice that we have lost Immortality, and must dye like the Beasts? Utterly impossible! all the Springs of Human Passions resist and refute it. Misery at that rate may excite Laughter, and Prosperity Tears: Indignation may raise Love, and Complacency Revenge. But if once Heaven is desponded of, and Hell opens its horrible Mouth; then indeed *Mountains are desir'd to cover us*; and the thoughts of Destruction or Annihilation may really produce Joy.

This, I say again, is the true Origin of *Free-thinking*, and not the Force of any Objections against the Truth of Christianity: and, as a Proof, I appeal to This very Book. For no doubt the Writer has couch'd in it the strongest Objections he was master of. And yet Those are so old and stale, that if They could have any operation, Christianity would have been extinct above a Thousand Years ago. Well! but they had influence upon Him, and would have so upon others, if Fear and Force were remov'd, and Men left at free Liberty. So far from that; so far is our Author from seeing deeper into those Objections than others before him; that, as I'll presently prove, he understands not the mere Grammatical sense, much less  
the

the application and import of any old Passage he cites.

XVI.

\* It's the great benefit, says he, of *Free-thinking*, that the suppos'd Power of the Devil in *Possessions* and *Witchcraft* has visibly declin'd in *England* since a Liberty to think freely has been given and taken there. A quaint conceit indeed, and very far fetch'd. So that You in *Great Britain* owe it to this *rising Sect*, that you have not so many Prosecutions of *Witches* as formerly. This is *Thraff* again exactly :

*Labore alieno magno partem gloriam  
Verbis in sese transmovet, qui habet falem.*

I do not think any *English* Priest will or need affirm in general, That there are now no real Instances of Sorcery or Witchcraft; especially while you have a public Law, which They neither enacted nor procur'd, declaring those practices to be Felony. But I must needs say, that while I sojourn'd among you I observ'd fewer of the Clergy give in to particular Stories of that kind, than of the

\* *Page*. 29.

Commonalty or Gentry. In the dark times before the Reformation (not because they were Popish, but because Unlearn'd) any extraordinary Disease attended with odd Symptoms, strange Ravings or Convulsions, absurd Eating or Egestion, was out of Ignorance of *Natural* Powers ascrib'd to *Diabolical*. This Superstition was universal, from the Cottages to the very Courts: nor was it ingrafted by Priestcraft, but is implanted in Human Nature: no Nation is exempted from it; not our Author's *Paradise of New Jersey*, where no *Priests* have yet footing: if the next Ages become unlearn'd, That Superstition will, I will not say return, but spring up anew. What then has lessen'd in *England* your Stories of Sorceries? Not the *growing Sect*, but the Growth of Philosophy and Medicine. No thanks to Atheists, but to the Royal Society and College of Physicians; to the *Boyles* and *Newtons*, the *Sydenhams* and *Ratcliffs*. When the people saw the Diseases they had imputed to Witchcraft quite cured by a course of Physic, they too were cured of their former Error: they learn'd Truth by the *Event*, not by a false position *a priori*, That there was neither Witch, Devil, nor God. And then as to the  
Frauds

Frauds and Impostures in this way, they have most of them been detected by the *Clergy*; whom our Writer here wickedly libels as Complices and Parties in them. The two strongest Books I have read on this Subject were both written by *Priests*: the one by Dr. *Becker* in *Holland*; and the other by a Doctor of your own, whose name I've forgot, that was afterwards Archbishop of *York*.

## XVII.

We are now come to his II<sup>d</sup> Section, where he brings several Arguments to prove the Duty and Necessity of *Free-thinking upon Religious Questions*. Now take *Free-thinking* in that open sense that Himself takes it in when he ascribes it to *Chillingworth*, *Taylor*, and *Tillotson*, and you may grant all his Arguments, and yet quite disappoint him. But if you take it in that interior meaning that the Members of his Club do, as a modish and decent word for *Atheism*, then all his Arguments are mere Trumpery; and his Consequences from them are as short as his occasional Learning in them is shallow.



One of his Capital Arguments is from the *Evil of* \* SUPERSTITION ; which *terrible Evil* and *great Vice* can never be avoided but by turning *Free-thinker* ; that is (in plainer *English*) abandoning all Religion. Strange ! that *Superstition* and *Religion*, which have been distinguished and divided this two thousand years, should yet stick so fast together that our Author cannot separate them : so that to ease himself of the one, he must abdicate both. His dismal *Description* of it is in the words of *Cicero* ; which chiefly relate to little Bigotries in Civil Life, not to fabulous conceptions about the Supreme Being. And his Inference from thence is exactly as if I should now say to You : Sir, you must renounce your Baptism and Faith, or else you can never be rid of those *terrible Superstitions* about the *Death-watch*, *Thirteen at one Table*, *Spilling of salt*, and *Childermas-day*.

## XVIII.

But you'll know the Man better, as also his great reading and Penetration, when you see how he manages and translates that pas-

\* Pag. 33.

page of *Cicero* : I'll give you it here both in the original and our Author's Version.

\* *Instat enim (Superstitio) & urget, & quo te cumque verteris, persequitur : siye tu vatem, siye tu omen audieris ; siye immolaris, siye avem aspexeris ; si Chaldaicum, si Haruspicem videris ; si fulserit, si tonuerit ; si tactum aliquid erit de caelo ; si ostenti simile natum factumve quippiam : quorum necesse est plerumque aliquid eveniat ; ut numquam liceat quieta mente consistere. Perfugium videtur omnium laborum & sollicitudinum esse somnus : at ex eo ipso plurimae curae metusque nascuntur. Cic. de Div. II. 72.*

*If you give way to Superstition, it will ever haunt and plague you: If you go to a Prophet, or regard Omens ; if you sacrifice, or observe the Flight of Birds ; if you consult an Astrologer or Haruspex ; if it thunders or lightens, or any place is consum'd with Lightning, or such like Prodigy happens (as it is necessary some such often should) all the Tranquillity of the Mind is destroy'd. And Sleep itself, which seems to be an asylum and refuge from all trouble and uneasiness, does by the aid of Superstition increase your troubles and fears.*

Now if it shall appear that our Author has misconstrued almost every part and *Comma* of this passage; that he has made the first parts contradict the last, and so has put his own Nonsense upon the great Original; that he has weaken'd his own design, and made the place speak with less strength against Superstition than it really does; what apprehensions are we to have of so formidable a Writer?

The whole tour of the passage is this: A man given to Superstition can have no security, day or night, waking or sleeping: for occasions of it will *force* themselves upon him, *against his will*; do what he can to prevent them: and so all the particulars here specify'd are *involuntary* and *unsought*.

*Sive tu vatem, sive tu omen audieris: if you go to a Prophet*, says our Translator, or REGARD Omens. Pray, where's the Latin to answer *go* and *regard*? or where is common sense, thus plainly to beg the Question? For if one *goes* upon superstitious errands, no doubt he's troubled with Superstition. The true sense is this: *If you hear a Lunatic or Frantic in the streets foretelling some mischiefs; if a Word is spoken accidentally in your bearing, which may be interpreted Ominous.*

The

The *Vates* or *Divini* were Mad-fellows bawling in the Streets and Roads; and their Predictions might be contemn'd, but must necessarily be heard, if you came that way.

*Sive immolaris, sive avem aspexeris*: A man was obliged often to *sacrifice*, even by his Office: and Birds must needs be *seen*, if one step but out of *Rome*. These occurrences therefore were *unavoidable*; and so *Cicero* meant them. *Si Chaldaicum, si Haruspicem videris*; If you SEE them; and That could not be prevented, all public places being haunted with them. But what does our Translator make of these? If you Sacrifice, says he, or OBSERVE the flight of Birds; if you CONSULT an Astrologer or Haruspex. Pure Nonsense again; and point blank against *Cicero's* meaning: one makes that done by *Design*, which the other makes by *Accident*. If by *accident*, then it's true that Superstition *instat & urget, haunts and plagues* one; and there's no escaping it: but if by *design*, 'tis labouring in a *Fairy Circle*; 'tis begging and supposing the thing in debate.

To pass in silence his false version of *De caelo tactum, Consum'd with Lightning*, instead of *Blasted*; the next instance of his Dulness surpasses all belief. *Si ostenti simile*

*natum factumve quippiam*; that is, *If any Monster is born, or something like a Prodigy happens*; as, Raining of Blood or Wheat or the like. You see *Cicero* says *ostenti simile*, LIKE a Prodigy; for his Part in that Discourse was to deny there were *true* Prodiges. A Monster with two Heads was no Prodigy, but was occasioned by Natural Causes: the Blood or Wheat was either a mistake, or was carried up by a Whirlwind. But behold now how our Translator has managed it; *If any such-like Prodigy happens*. This Version, I am sure, is a greater Prodigy than any of them all. What, *Ostenti simile*, a *such-like Prodigy*? 'Tis manifest by his Construction he join'd them in the same Case, as Adjective and Substantive. Stupidity incredible! I'll leave every man to his own astonishment, and say no more of the matter. I'll only ask him, not where his *Grammar*, but where his *Brains* were; when, by owning and confessing *such-like prodigies*, he frustrated both *Cicero's* and his own Argument?

To go on once more; *Quorum necesse est plerumque aliquid eveniat*; that is, *Of which things* (all that were enumerated before) *some or other MUST frequently happen*. Observe that

that must, *neceſſe eſt*, muſt happen of neceſſity. And now you ſee, what I ſaid before, that our Tranſlator has made the firſt parts of the paſſage contradict the laſt. If he had had the leaſt grain of Sagacity ; this laſt *Comma* might have guided him to the true meaning of the former ; that the Inſtances muſt all be *accidental*, and not *voluntary* and with deſign. Take the ſeveral Inſtances reckon'd up, and it's hardly poſſible to paſs one day in common life but ſome Objects of Superſtition will *neceſſarily* preſent themſelves : but is it *neceſſary* to go to Prophets, to regard Omens, to *obſerve* Birds, to *conſult* Aſtrologers ? Surely theſe four Verbs have the ſignification of *Choice*, not of *Neceſſity*. And now, Gentlemen of the *Engliſh* Clergy, what think you of your *Free-thinker* ? Did I not promiſe for him that he would manage his old Paſſages with great Ability and Dexterity ?

*Dixin' ego in hoc eſſe vobis Atticam elegantiam ?*

XIX.

He's ſo pleas'd with this ſubject of *Superſtition* that he holds us in it ſtill with two moſt common Citations : for what can there

be that is not so in *Horace* and *Virgil*? *Horace*, it seems, despises *Dreams*, *Witches*, *Spectres*, and *Prodigies*; and *Virgil* goes something further. And what then? Both these were bred young in the *Epicurean* School, and so speak here the Language of their Sect. They prove nothing, they only affirm. And so the Argument is no more than this; Miracles, Religion, the Pains of Hell are false, because *Epicurus's* Doctrine was against them. A notable Proof indeed, were the Passages never so well handled; but, as ill luck and worse ignorance would have it, he has maim'd and murder'd them both. Take that of *Horace* with the Author's Version:

*Somnia, terrores Magicos, miracula, sagas,  
Nocturnos Lemures, portentaque Thessala rides?*

*Are you so much above Superstition, as to laugh  
at all Dreams, Panic Fears, Miracles, Witches,  
Ghosts, and Prodigies?*

*Magicos terrores, Panic Fears* in the Translation; so very unhappily, that both the words are wrong. For *Terrores* are not *Fears* here, the Internal passion of the mind; but *External Terrors*, the Tricks and Artifices  
of

of *Wizards* to fright, scare, and terrify. And then by substituting *Panic* for *Magic*, he has just serv'd *Horace* as he did *Cicero*; and made him talk compleat Nonsense. A general Fright falling upon an Army or City as if the Enemy was at the Camp or the Gates, when the Alarm was found to be false and groundless, the *Greeks* call'd a *Panic*; as if the God *Pan* was the author of it. Now it's plain that these Frights (when there's probability in the Alarm, and the Enemy lies within due distance) can never be known to be *Panic* and Vain till the business is over. In the mean time wise and foolish are both under the *panic*: *θεῶν ἡ δὲ παῖδες θεῶν*, says *Pindar*; in such cases *the very Heroes and Sons of the Gods run away*. What sense therefore can he make of this *English* he has bestow'd on *Horace*? *Are you so much above Superstition as to laugh at Panic fears?* What, laugh in the beginning or hight of them? Here's a sudden Alarm comes at midnight that all *Rome* is on Fire: is not *Horace* to stir out of his Bed, but to fall a *laughing* and lye still? A sagacious Interpreter! not to reflect that *Panic Fear* is no object of Superstition; and consequently could not come in with the rest of that list in

*Ho-*



*Horace*: unless his Worship will say, That the Precept here is, *to laugh at Panic Fears after they are known to be so*. A merry precept indeed! which Those that were most scared, will be the readiest to follow; when once their Fears are vanish'd, and the Alarm is over.

## XX.

And now for the passage of *Virgil*, and his accurate Translation:

*Felix, qui potuit rerum cognoscere causas,  
Atque metus omnes, & inexorabile fatum  
Subjecit pedibus, strepitumque Acherontis avari.*

\* *Happy is the Man who has discover'd the Causes of Things, and is thereby cured of all kind of Fears, even of Death itself, and all the Noise and Din of Hell.*

Happy, says the Poet, in the first place is the *Philosopher*; in the second the *Countryman*. Now under the notion of a Philosopher he describes an *Epicurean*; having been bred under his Master *Sciron*, a Teacher in that Sect: and in Three lines he has admirably

\* *Pag. 37.*

couch'd

couch'd the principal Opinions they were known by or valued themselves upon, *That there is no Divine Providence, no Destiny nor Divination, and no Immortality of the Soul.*

*Rerum cognoscere causas*, discover the Causes of Things. Of what Things, and with what Design? Of all the Meteors in the Heavens, Thunder, Lightning, &c. and of things on Earth that are seemingly portentous and miraculous; in order to rid Men's minds of all Religion and its Fears. For in the *Epicurean* scheme, *The Ignorance of Causes* was the sole Cause of Religious Fears; as *Lucretius* avers, with whose comfortable lines our Author may here entertain himself:

*Cetera, quae fieri in terris caeloque tuentur  
Mortales, pavidis cum pendent mentibu' saepe,  
Efficiunt animos humiles formidine Divum,  
Depressosque premunt ad terram; propterea quod  
IGNORANTIA CAUSARUM conferre Deorum  
Cogit ad imperium res, & concedere regnum:  
Quorum operum causas nulla ratione videre  
Possunt, ac fieri divino numine rentur.*

'Tis plain therefore what *Virgil* means by *Causes*: and then *Atque metus omnes subjeat*  
pedi-

*pedibus, who has lain all Fears under the feet*, is as if he had said, Has trampled and triumph'd over all Religion : for That the Poet understands here by *Fears*. *METUS*, *religio*, says *Nonius Marcellus* ; for which he cites these Verses of the *Æneis*,

*Laurus erat tecti medio in penetralibus altis,  
Sacra comam, multosque metu servata per annos.*

Where *Servius* too agrees with him ; *METU*, says he, *religione, quae nascitur per timorem*. And so *Lucretius* very dreadfully paints Religion :

*Quae caput a caeli regionibus ostendebat,  
Horribili super aspectu mortalibus instans.*

Whence by the way you may observe, that the old Masters in Atheism, as well as the Disciples of the new Club, took shelter in their System out of pure *Dread* and *Fear*.

The next *Comma* of the Passage is *Inexorabile fatum, Inexorable Fate* ; by which the Poet means, That the *Epicurean* Doctrine had trampled down the whole notion of *Destiny* and *Divination*. That the followers of that Sect denied Εἰμαρμένη ἔ Μαντική, *Fate* and

and *Predictions*, is too vulgarly known to be here prov'd or insisted on. And so we are come to the last clause, *Strepitumque Acherontis avari*; where every one sees the *Epicurean* assertion, *That the Soul dies with the Body*.

To return now to our learned Writer. How dextrously has he manag'd his Game, to bring a Passage, that bears full against all *Religion* whatever, as levell'd against some small Bigotries and *Superstitious Fears*? And what a proper Inference has he added? *Well has Virgil spoke thus*; FOR by *Free-thinking alone we know that God made and governs the World*. What, from this passage of *Virgil* that's directly against *Creation* and *Providence*? Never sure was poor FOR put so hard to't before, or imploy'd in such bungling work. He understood not one line of the place, as will appear by his Version. *And is thereby cured*, says he, *of all kind of Fears, even of Death itself*. What does the man talk of *cured*? Is *cured* the same with *subjecit pedibus*? Is the *cure* of one man's private *Fears* (any more than of his *Corns*) the same with *trampling under foot the fears of all Mankind*, and the whole Notion of Religion? For That, as I have said, is the thought

thought of the Poet, and is borrow'd from these lines of *Lucretius* :

[*fin*]

*Quare RELIGIO PEDIBUS SUBJECTA vicif-*  
*Obteritur, nos exaequat victoria caelo.*

And then, *Fatum inexorabile*, our wise Interpreter translates it *Death*; which the very Epithet would have hinder'd; had he the least taste of good writing: tho' he'd known nothing of *Fatis avolsa voluntas*, *The Liberty of Will*, and Contingency of all Events, which *Epicurus* maintain'd against the *Stoics*. And yet, *The DIVINE Virgil*, says our judicious Author. He is very easily satisfied, if what little He comprehends of him, appears to have *Divinity* in it. For let the Poet be never so *divine* in the Original, it's plain he's lower than *human* in this Writer's Version and Understanding.

## XXI.

Between the two Passages of *Horace* and *Virgil*, our Author scatters a short Reflexion, that shows his mighty Learning. \* *The Evil*, says he, *of Superstition is now much increas'd*;

\* Pag. 36.

and

*and Men are under greater Terrors and Uneasiness of Mind than Pagans of old possibly could be, when they thought they hazarded less.* This manifestly shews that he thinks *Eternal Torments* were never imagin'd in the *Pagan Scheme*, but were first introduc'd by *Christianity*. Just contrary. The *Vulgar* in *Paganism* universally believ'd them, as his Friend *Lucretius* would have told him in express terms :

— *Nam si certum finem esse viderent  
Aerumnarum homines, aliqua ratione valerent  
Religionibus atque minis obsistere Vatum :  
Nunc ratio nulla est restandi, nulla facultas ;  
AETERNAS quoniam POENAS in morte timen-*  
[*dum.*

Nay, this is the very thing that our Writer quoted out of *Virgil*, *Strepitus Achærontis avari*, the terrible Noise and Rumor of *Acheron*: to have trampled upon which would have been a foolish boast of the *Epicureans*, if the generality of Mankind had not believ'd it. And what, pray, was the pretended Privilege of the famous *Elysian Rites* at *Athens*, in which *Augustus* himself was initiated? Was it not, that the Partakers of  
them

them were convey'd into some happy Station after Death ; while all the rest of Men were for ever to be *rowl'd, ἐν βορῶσι, in dirt and mire*, and other Scenes of Misery. And yet how low even that *Happy State* was commonly thought, appears from the sentiment of *Achilles's Ghost* in *Homer* ; who, when he is complemented by *Ulysses* as the Happiest of Men both alive and dead, makes answer, That he had rather alive be a poor Day-labourer to the meanest Peasant *than be Emperor of all the Dead.*

\* Ἡ πᾶσιν νεκύεσσι καὶ ἀφθιμένοισιν ἀνάσσειν.

'Tis so false then, what our Author lays down here, That the Pagan Religion gave less uneasiness in Life because they thought they *hazarded less* after Death than We Christians think we do, that it's certain they thought Bad men *hazarded as much*, and Good men *obtain'd* infinitely *less*.

## XXII.

He comes now to a IV<sup>th</sup> Argument for the absolute necessity of *Free-thinking on Religious Questions*, and that is † *from the*

\* *Odysf.* Δ. v. 490. † *Pag.* 40.

*infinite*

*infinite number of Pretenders to Revelation*; which he afterwards dully repeats under another Head in the \* *Bramins, Persees, Bonzes, Talapoins*, and *Dervizes*, to which he might have added several more. Now here is his perpetual Juggle about his Term of Art, *Free-thinking*. Take it in the common sense, and we agree with him. Think *freely* on all the various Pretenses to Revelation : compare the Counterfeit *Scriptures* with the True ; and see the Divine Lustre of the One, to which all the others serve as a Foil. It was upon this very account that Christians took the pains to translate and publish them ; not to confound Religion, but to confirm it. And yet the occult meaning of our Author is, From the variety of *Scriptures* to insinuate none is true. An Argument as weak as it is stale ; and baffl'd over and over. Could this Reasoning have any effect, Christianity had never begun. For besides the true *living Oracles* of the Jews, was not the whole World then full of False ones, written and divulg'd ? and *Oracular Temples* (or *Churches* if he will) then in being to deliver out more ? Even *suppose* Christianity to be true ; yet those *Impostures* must necessarily be, while Human

\* *Pag.* 52.



Nature is what it is : and our Scriptures have foretold it. Is That then a good Argument *backwards* against the Truth of any thing, which *a priori* is plain must happen so ; tho' that Thing be *allow'd* to be true ?

But a very extraordinary Line has slip'd from our Author here ; *If a man, says he, be under any Obligation to listen to any Revelation at all.* This thought it seems was a little *too Free*, and so a *Dele* corrects it in the List of *Errata*. 'Tis very easy to sift and tofs this fine Thought, which would afford good Diversion : for besides its own filliness, it contradicts all the rest, and spoils the whole Grimace of the Book. But we'll spare it, since the Author himself has chastis'd it ; at the hint (I suppose) of a graver Member of the Club, who was not for discovering the whole Farce at once, and shewing the Actors to be mere *Puppets*.

## XXIII.

We have heard here of the much applauded Foundation of your *Society for propagating the Gospel in Foreign Parts* ; which this despicable Scribler, tho' he owns it is  
sup-

supported and encourag'd by \* *Her most Excellent Majesty* and the Chief Persons of the Kingdom, dares openly ridicule. This is much such a sawcy and slovenly *Freedom* as the rest of the *Greeks* laugh'd at in the Islanders of *Corfu* ;

Ἐλευθέρα Κέρκυρα, χέζ' ὅπου θέλεις.

*Corcyra certe libera est ; ubi vis, caca.*

For our cleanly Author here assumes the like or worse Licence, to lay his Filth and Ordure even upon the Throne and the Altar.

We envy not your due *Liberty*, the most valuable Blessing of good Government : but if such Insults even upon Majesty itself and all that's accounted sacred are allow'd among you with Impunity, it gives no great Pre-  
sage of your lasting Prosperity ;

—— *nimia illaec Licentia*

*Profecto evadet in aliquod magnum malum.*

But to leave unpleasing thoughts ; and for once to answer a Fool according to his Folly. Are the *Talapoins of Siam* then to be put here upon a level with the whole *Clergy of England* ; the Light and Glory ( if they are

\* P: 2. 41.

not chang'd all on a sudden) of present Christianity? and this done by a sorry Retailer of Atheistical Scraps, which he understands not three lines of; but at the first offer of a Translation betrays his Stupidity? Is He to *draw out your Divines*, whose Names we know not here because he has mangl'd them; but conclude them to be Men of Worth and Distinction, from the very Credit of his abusing them? If he is once for *drawing out*, and reviving the old Trade of *Ἀνδραποδιστική*, *selling and exporting of Men*; it may perhaps be found more serviceable to your Government, to oblige your *East India Company* to take on board the whole *Growing Set*, and lodge them at *Madagascar* among their confess'd and claim'd Kindred (since they make Themselves but a higher species of Brutes) the *Monkeys* and the *Drills*: or to order your new *South Sea Company* to deliver them to the *Spaniards* as part of the *Affiento*, to be *Free-diggers* in the Mines there; and after a decent time in that *Purgatory* to convey them to their *Happy Country*, their \* *Paradise of New Jersey*; where neither *Priest*, nor *Physician*, nor *Lawyer* can molest them.

\* *Pag.* 108.

XXIV.

Well, but VI<sup>ly</sup> \* *the Gospel itself, and our Saviour and his Apostles by their own Example, recommend Free-thinking.* Grant the Scribler this Argument; if *Free-thinking* is taken in its legitimate sense, as *Chillingworth*, *Hooker*, and *Wilkins* made use of that Freedom. But if he juggles as usually in the Term of Art; what greater Nonsense, Than that Christ and his Disciples should recommend Atheism? But our Author's Learning is here again admirably display'd. *St. Paul*, says he, *when he went into the Synagogues of the Jews, and reason'd with them, took a very extraordinary step, as now it would be look'd on*; and so he compares it to *PENN* the *Quaker* going into *St. Paul's*, or *Mr. Whiston* into the *House of Convocation*, to reason there against the *Establish'd Church*. *Penn's* Name has been long known among us in *Germany*; and the latter we have lately heard of in the *Journals* and *Bibliothèques*. But how ignorant and stupid is this Writer with his foolish Comparison? The Fact he speaks of and quotes, *Acts* xvii. 2, 3. was done at *Thessal-*

\* *Pag.* 44.

*lonica*, a Pagan City in *Macedonia*: and was the *Jewish* Synagogue the *Establish'd Church* there? or rather allow'd upon *Toleration*? But to pardon him this, and suppose the thing done in *Judea* itself, where our Saviour often did the same; was it any thing like to *interrupting Divine Service*, or *disturbing the Proceedings of a Synod*? Our Author knows not one tittle of the Manner and Custom of a Synagogue. After reading a few Sections out of the Law and the Prophets, the ablest men of the Assembly us'd to stand up and expound the Passages read: and if any Stranger or person of Note chanc'd to be there, he was ask'd by them, if he had any discourse to impart to the Congregation. This is expressly affirm'd by *Philo* the *Jew* and others; and appears clearly from *Acts* XIII. 15. where at *Antioch* in *Pisidia* the Rulers of the Synagogue seeing *Paul* and *Barnabas* Strangers there, sent unto them, saying, Ye Men and Brethren, if ye have any Word of Exhortation for the People, say on. So that if even *Penn* and *Whiston* should do no more, but speak when desir'd by Authority, it would be no extraordinary step at all. The only step here that appears very extraordinary is our Author's bold Leaping in the dark; and

and blundering about matters, where he's quite blind and ignorant.

## XXV.

But he proceeds in his Argument from our Saviour's Gospel and Example ; and declares it impossible, \* *That Christ should give so partial a Command, as to contain a Reserve in behalf of any set of Priests, in prejudice of the general Rules of Free-thinking.* Our Author is very often Orthodox, when he opposes what no body affirms ; or affirms what no body opposes. And yet that very Orthodoxy is all Artifice and Craft, to insinuate as if the Clergy did really maintain the one, or deny the other. Pray, who is it that challenges such a *Reserve* ? He has named a *Reverend Doctor* here of his side : name another, if he can, that's against him. The thing he seems to contend for is true and allow'd him : but he has given such an awkward Reason for it, as would spoil his own Inference ; if better Hands than His did not support it. † *All the Priests upon Earth*, says he, *being* (in our Saviour's lifetime) *Enemies to Him and his Gospel ; and*

\* Pag. 46. † *Ibid.*

*He giving the Privilege of Infallibility to no body besides his Apostles ; He could not be secure that any Priests could ever be otherwise.* Is the Stupidity of this greater, or the Impiety ? Was not He *secure* of That, who declar'd, *He would be with his Church to the end of the World ;* and that *the Gates of Hell should never prevail against it ?* But to let this pass ( for if I mistake not our Author's Principles, he had rather be prov'd an impious or knavish Writer ten times, than a silly one once ) I affirm further, that this Assertion of his is absolute Nonsense ; tho' *Jesus Christ* were suppos'd to be an Impostor. For his Argument lies thus : Because the *Jewish* and *Pagan* Priests were once Enemies to *Christ* and his Gospel, He could not be *secure* that *any* of his Own Priests would ever be otherwise. A most powerful Syllogism ! At this rate no Sect of Philosophy, no Heresy, nor false Religion would ever have been set up or thought of. Because all other Sects oppos'd *Zeno* when he first founded *Stoicism*, he could not be *secure*, that the *Stoics* his own Followers would ever do otherwise. Because *Socinus* found all people at first against Him and his Notions, he could not be *secure* but that the very  
*Seci-*

*Socinians* would always be as much against them. Because all Priests abhor'd *Mabomet's Alcoran* when first it was broach'd, He could not be secure, that his own *Musties and Dervizes* would not always abhor it. This, you'll say, is very strange : but I'll concede our Author one thing, which looks a little parallel to it ; That tho' He's the Chief of the *rising and growing Sect*, and has publish'd their *New Gospel* ; he cannot be *secure*, that his own Fraternity and Members of the Club may not soon be asham'd both of Him and It.

XXVI.

And now we come to a new Argument, *From the Conduct of the Priests* ; which by a tedious Induction is branch'd out into Ten Instances, and takes up half a hundred pages. And what will be the grand Result ?

*Nae iste bercle magno jam conatu magnas nugas dixerit.*

The sum of it is no more than this, *The Priests cannot agree among themselves about several Points of Doctrine ; the Attributes of God, the Canon of Scripture, &c. and therefore*



*fore I'll be of no Religion at all.* This threadbare obsolete Stuff, the most obvious surmise that any wavering Fool catches at when he first warps towards Atheism, is dress'd up here as if it was some new and formidable business.

What great Feats can our Author now promise himself from this ; which, after it has been tried Age after Age, never had Influence on Mankind either in Religious Concerns or Common Life : *Till all agree, I'll stand Neuter.* Very well ; and till all the World speaks one Language, pray be you mute and say nothing. It were much the wiser way ; than to talk as you have done. By this rule, the *Roman* Gentry were to learn no Philosophy at all, till the *Greeks* could unite into one Sect ; nor make use of any Physician, till the *Empirics* and *Methodists* concur'd in their way of Practice. How came Christianity to *begin* ; since the Objection now brought to *pull it down* was as visible and potent then as now ? or how has it subsisted so long, since all the present Discord in Opinions does not near amount to the Sum of what *Epiphanius* alone collected above a Thousand Years ago ? Nay how came our Author's new Sect to be *rising* and  
grow-

growing ; since the Atheists are as much at variance among themselves, and can settle and centre in nothing? Or, if they should resolve to conspire in one certain System ; they would be *Atheists* indeed still, but they would lose the title of *Free-thinkers*.

This is the Total of his long Induction ; but let us see his Conduct in the Parts of it. Some *Fathers* thought *God to be material* ; this He has said, and I have answer'd before in *Remark* the X<sup>th</sup>. \* *Several antient Christian Priests of Egypt were so gross, as to conceive God to be in the shape of a Man*. If they did so, they were no more gross than his Master *Epicurus*, who was of the very same Opinion. But it's fatal to our Author ever to blunder when he talks of *Egypt*. These *Priests of Egypt* were all illiterate *Laymen* : the Monks or Hermits of those days, that retir'd into the Desert, the fittest place for their Stupidity. † *But several of your English Divines tax each other with Atheism, either positively, or consequently*. Wonderful ! and so because three or four Divines in your Island are too fierce in their Disputes, all We on the great Continent must abandon Religion. Yes, but the ‡ *Bramins*,

\* *Pag. 47.* † *Pag. 48.* ‡ *Pag. 52.*

the *Mahometans*, &c. *pretend to Scriptures as well as We*. This too has come once already, and is consider'd in *Remark the XXII<sup>d</sup>* : but being so great a piece of News, deserv'd to be told twice. And who, without his telling, would have known, that the \* *Romish Church* received the *Apocrypha* as Canonical ? Be that as it will ; I am sure it is unheard of News, that Your Church receives them as † *Half-Canonical*. I find no such word in your Articles ; nor ever saw a *such-like Prodigy* before. *Half Canonical* ? what Idea, what Sense has it ? 'tis exactly the same, as *Half-Divine*, *Half-Infinite*, *Half-Omnipotent*. But away with his *Apocrypha* ; He'll like it the worse while he lives, for the sake of *Bel and the Dragon*.

## XXVII.

But now to make room for his Learning again : For ‡ *the Rabbi's*, says he, *among the Samaritans, who now live at Sichem in Palestine, receive the five Books of Moses for their Scripture ; the Copy whereof is very different from Ours*. What shall I admire most,

\* *Pag. 53.* . . † *Ibid.* . . ‡ *Ibid.*

his Ignorance, or his Impudence? Why the RABBI'S at *Sichem*, exclusive and by way of distinction? Does not the whole *Samaritan* Nation receive the Pentateuch, as well as their *Rabbi's*? 'Tis just as if he had said; *Among the English, the Reverend Divines receive the Bible.* But is not their Copy of the Five Books of *Moses* VERY DIFFERENT from Ours? No question, he has often affirm'd This with great Sufficiency at his Club; tho' he does not know one Letter of the Language. The *Samaritan* Pentateuch has now been printed above half a Century; and the various Readings, wherein it differs from the *Jewish*, have been twice collected and publish'd, even to the minutest Letter; first by *Morinus* at *Paris*, and afterwards anew by Your *Walton* at *London*; both of them *Priests*. I have perus'd those various Lections; and do affirm here on my own Knowledge, that those two Copies differ no more from each other, than the same Book (*Terence, Tully, Ovid, or the like*) differs from itself in the several Manuscripts that I myself have examin'd. So that it's a plain Demonstration that the Copies were originally the same: nor can better Evidence be desir'd that the *Jewish* Bibles have not been

corrupted or interpolated, than this very Book of the *Samaritans*; which, after above 2000 years Discord between the Two Nations, varies as little from the other, as any *Classic* Author in less tract of time has disagreed from itself, by the unavoidable Slips and Mistakes of so many Transcribers. And now does not our Author come off victoriously with his *Rabbi's of Sichem*?

Well, but the \* *Samaritans have a Chronicon, or History of themselves from Moses's time, which is lodg'd in the publick Library at Leyden, and has never been printed; and this is quite different from that contain'd in the Historical Books of the Old Testament.* Here's now a fly Infinnuation of some great Discoveries to be made out of this Book: and yet the mighty Matter is no more than this; *Joseph Scaliger* above a Hundred years ago procur'd this Book from *Sichem*, and left It among others by his Will to the Library at *Leyden*. There it's Name has long appear'd in the printed Catalogue; it has been transcrib'd more than once; and one Copy, formerly Professor *Golius's*, has fallen into the hands of my Learned Friend Mr. *Reland* at *Utrecht*: whereof take his own

\* Pag. 53.

Account. 'Tis called *The Book of Joshua*, but its Author is not named : 'tis written in *Arabic* ; since *Mabomet's* time most certainly, but how much since is not known : it pretends to be a Translation from the *Hebrew*, but it's only its own Voucher ; there being no Fame now remaining of any such Original. It consists of about 1 chapters ; xxxix of which make the sole Story of *Joshua* ; six Chapters more reach as low as *Nebuchadnezzar* ; the very next comes to *Alexander the Great*, and his *Travels thorow the Air* ; the next makes a long stride to the Emperor *Hadrian* ; and two more to the time of *Alexander Severus*. This is the noble *Chronicle* that our judicious *Free-thinker* would place above the Bible ; when the very *Sichemites* do not place it so high as his own Jargon *Half-Canonical*. 'Tis pity a Man of so fine a Taste, and the *Maecenas* of the new Club, (since he hints with such concern, that *it is not yet publish'd*) should not be oblig'd at his own Charge to get it translated and printed.

## XXVIII.

The very View of the following Pages fills me with Disdain, to see such common Stuff brought in with an Air of Importance. \* *Hebrew and Septuagint ; Gospels according to the Hebrews and Ægyptians ; The Traditions of Matthias, and the Secrets of Peter : Apostolic Constitutions, and Gospel of James ; and the different Notions of Priests concerning Inspiration.* And what of all these, or half a hundred more, that my learned and *Lutheran* Friend Dr. *Fabricius* has amass'd together ? Has our Author a mind to read and *think* of them ? Think *freely* and welcome : For I suppose that was the design my Friend had in the Publication. Or is he rather at his old play, that he'll regard no Scripture at all, till all Christians among themselves, and *Talapains* with them, can agree ? *Jubeas stultum esse libenter* : let him have license to play the Fool ; since he answers his own Argument in the very Words where he puts it. † *For All, says he, who build their Religion on Books, must from the nature of things vary about the Books themselves,*

\* *Pag.* 54. † *Pag.* 56.

*their*

*their Copies, and their Inspiration.* Here's now both the Poison and the Antidote in one. For if it's necessary *from the Nature of Things* that Men shall so differ in their Opinions; that Difference is no Argument *backwards* to prove the Falseness of all those Books. Unless the Man will prove *a priori*, that Revelation ought not, cannot be communicated and convey'd to us in *Books*. Which when he performs; or finds out a better Method; it shall be allow'd to be the first Instance of *Science* or *Art*, that the *Growing Sect* has invented.

## XXIX.

But notwithstanding he has fore-answered *from the Nature of Things* all that he can say about *Different Interpretations*, yet he proceeds in xx tedious pages to enumerate those Differences, which he ranges under xii heads; and before them puts a long Preamble out of your Learned Bishop *Taylor*. That Prelate, it seems, has with great Acuteness and Eloquence display'd the Difficulties in acquiring a full and perfect Knowledge of all the abstruse places of Scripture; affirming at the same time, That all the Necessaries



to Salvation and Moral Duties are deliver'd there most clearly and openly. Well, and what does our wise Author gain from the Bishop's Confession? Has not He himself gone a great deal further, and made \* *all the Sciences and Arts*, every imaginable part of Knowledge, to be requisite towards *having a just Notion of that miscellaneous Book, the Bible?* If it be so; what wonder is it (nay what Miracle were it otherwise) that, in an allow'd Freedom of *Thinking* and *Printing*, your *English* Divines should have different Opinions? nay that the self-same Man by advances in Age, and by progress in Study should differ from Himself? I have run over the Citations here out of *Taylor*; and find scarce one of those Difficulties so peculiar to Scripture, as not to be common to other Authors: to know which with exactness, as becomes every Writer (especially a declar'd Adversary to a whole Order professing Learning) is no easy and perfunctory matter; as our Author to his shame and sorrow may hereafter find and feel.

His XII Heads of Difference he has dispos'd in this Order: *The Nature and Essence of the Divine Trinity, The Importance of that*

\* *Pag.* 11.

*Article of Faith, The Specific Body at the Resurrection, Predestination, Eternal Torments, Sabbath or Lord's-Day, Episcopacy, Original Sin, Our Saviour's Human Soul, Lay-Baptism, Usury, and the Power of the Civil Magistrate in Matters Ecclesiastical.* About all these Points and several others He could name, some of Your *English* Divines, it seems, for want of good Conduct have had Contests and Disputes: A most surprizing piece of News to You, as if none had heard of those Books till this Discovery; and to Us, as if We were intirely free from the like Disputations.

Now what would our Author have here? Is he angry that All cannot agree? Or will he make himself the Arbitrator? If he'll be *Umpire* in all these Questions, he has full Liberty of *Thinking*; the Path is beaten before him; he may chuse what Side he inclines to, or coin new Notions of his own. As Your Church has not yet anathematiz'd nor censur'd any of these Divines, so He needs not turn Aulicist on these accounts; to purchase the right of *Free-thinking*.

But if he's angry that All agree not, and thinks it a Disgrace to Religion; or resolves to meddle with none of them till All are unanimous; he must be put in mind of what

he lately mention'd, *The Nature of Things*. For if he *forbids* thinking on *abstruse* questions, he contradicts his whole Book; which asserts Men's Right and Title to *think de quolibet ente*: but if he *allows* them to think on them, diversity of Opinions will necessarily follow *from the Nature of the Things*. For how can men keep the same Tract, where all walk in the dark? Or how can they agree in one Story, where all tell their own Dreams? If Men needs will be prying into the hidden Mysteries of Heaven; they'll certainly court a Cloud instead of a Goddess: yet such Discoverers and Projectors there ever will be; and in *Divinity*, as well as *Geometry*, we have *Squarers of the Circle*.

## XXX.

A second Instance of Your *English* Clergy's bad Conduct, is their owning \* *the Doctrines of the Church to be contradictory to one another and to Reason*; a III<sup>d</sup>, their owning † *Abuses, Defects, and False Doctrines in the Church*; a IV<sup>th</sup>, their professing ‡ *That they will not tell the Truth*; a V<sup>th</sup>, their || *charging the most judicious Men of their own Order*

\* Pag. 76. † Pag. 79. ‡ Pag. 82. || Pag. 85.

*with Atheism, Deism, or Socinianism.* Now as these Accusations reach no further than some Particulars among You ; Our Church here is not in the least, and Yours (I think) is not much concern'd in them. If the Author really has not wrong'd them (as his usual Unfairness gives cause for Suspicion) it will be Prudence in them to learn even from an Enemy ; and to speak hereafter with more Caution and Discretion. All that a Stranger can do here, is to leave the Persons to their own proper Defence ; and the suppos'd *Abuses and False Doctrines* in your Church, to your own either refuting the Charge, or remedying the Defect. For what would our *Lutherans* here say of Me, if I should pretend to maintain, that Your Church has no Blemish at all ? Tho' we justly esteem and honour it next to our Own.

XXXI.

But a VI<sup>th</sup> Instance of their Ill Conduct, is their \* *rendring the Canon of the Scripture uncertain.* This is a heavy Charge indeed ; and if they do not clear and vindicate themselves, We, as well as this Author, must call

\* Pag. 86.

them to account. But what's the ground of the Indictment? *Why, Dr. Grabe, Dr. Mill, with some others affirm, that no Canon was made till above LX Years after the Death of Christ.* If this be all, he has verifi'd the Sentence in the Comedy ;

*Homine imperito numquam quicquam injustu' fit.*

For pray, what's the Notion of the word *Canon*? An entire Collection of the Sacred Writings, to be a *Rule, Standard, and System* to Christianity. Now according to those Doctors, and the plain Matter of Fact, all the Books of the New Testament were not *written* till the Year of Christ *xcvii* ; and that is *above LX Years after the Death of Christ.* What Sense is there in this Complaint then? that the Books were not collected before they were made? All the Books we now receive for Canonical were written occasionally between the Years *lii* and *xcvii*. And during that Interval of *xlvi* years ; every Book, in the Places whither it was sent, or where it was known, was immediately as Sacred and Canonical, as ever it was after. Nor did the Church loiter and delay in making a Canon or Collection  
of

of them ; for within Two years after the writing of St. *John's* Gospel the *Evangelical Canon* was fix'd. And within X after That, an *Epistolical Canon* was made : quick enough, if it be consider'd, that they were to be gather'd (whither they had been directed) from so many and so distant Parts of the World. So that it's plain to me, this Collector of Scraps did not know what a *Canon* or Collection meant. I'll borrow his Argument for one minute, and try it upon some Classic Authors. It's very plain that *Martial* publish'd every single Book of Epigrams by itself : one generally every year ; only sometimes he delay'd two or three. And so *Horace* (as Your *Bentleius* has lately shown) set out his several Books occasionally, from the xxvi to the LI year of his Life. Now in the Reasoning of our acute Writer, I'll prove several Books of those Two Authors to be *uncertain* and of dubious Authority. For what do you tell me of the First Book of the one's *Epigrams*, and of the other's *Satirs* ? How do I know that those are genuine ; when the *Canon* of *Martial* and *Horace* was not fix'd and settled, till above xx years after Those are pretended to be written ? Is not this Argument most strong,

cogent, and irrefragable? So very valuable and precious; that, bear witness, I now return it safe and sound to its Possessor and Author.

## XXXII.

Yes! but poor Dr. MILL has still more to answer for: and meets with a sorry Re-compense for his long Labour of xxx years. For if we are to believe not only this wise Author, but a wiser Doctor of your own, he was \* *labouring* all that while, *to prove the Text of the Scripture precarious*; having scrap'd together such an immense Collection of *Various Readings*, as amount in the whole, by a late Author's Computation, to above Thirty Thousand. Now this is a Matter of some Consequence, and will well deserve a few Reflections.

I am forc'd to confess with grief, That several well-meaning Priests, of greater Zeal than Knowledge, have often by their own false Alarms and *Panic* both frightened others of their own side, and given advantage to their Enemies. What an uproar once was there, as if All were ruin'd and undone,

\* Pag. 88.

when

when *Capellus* wrote one Book against the Antiquity of the *Hebrew Points*, and another for *Various Lectiōs* in the Hebrew Text itself? And yet Time and Experience has cur'd them of those imaginary Fears: and the great Author in his Grave has now that Honour universally, which the few only of his own Age paid him, when alive.

The Case is and will be the same with Your Learned Country-man Dr. MILL; whose Friendship (while I staid at *Oxford*) and Memory will be ever dear to me. For what is it, that your WHITBYUS so inveighs and exclaims at? The Doctor's Labours, says he, make the whole Text precarious; and expose both the Reformation to the *Papists*, and Religion itself to the *Atheists*. God forbid! we'll still hope better things. For surely those *Various Readings* existed before in the several Exemplars; Dr. *Mill* did not make and coin them, he only exhibited them to our view. If Religion therefore was true before, tho' such Various Readings were in being; it will be as true, and consequently as safe still, tho' every body sees them. Depend on't; no Truth, no Matter of Fact fairly laid open, can ever subvert True Religion.

The



The 30000 Various Lections are allow'd then and confess'd : and, if more Copies yet are collated, the Sum will still mount higher. And what's the Inference from this ? why, one Gregory, here quoted, infers \* *That no Profane Author whatever has suffer'd so much by the hand of Time, as the New Testament has done.* Now if this shall be found utterly false ; and if the *Scriptural Text* has no more Variations than what must necessarily have happen'd from *the Nature of Things*, and what are common and in equal proportion in all Classics whatever ; I hope this *Panic* will be remov'd, and the Text be thought as firm as before.

If there had been but one Manuscript of the *Greek Testament* at the Restoration of Learning about Two Centuries ago ; then we had had no *Various Readings* at all. And would the Text be in a better condition then, than now we have 30000 ? So far from That, that in the best single Copy extant we should have had Hundreds of Faults, and some Omissions irreparable. Besides that the Suspicions of Fraud and Foul Play would have been increas'd immensely.

\* *Pag.* 88. .

It is good therefore, you'll allow, to have more Anchors than one; and another *MS.* to join with the first would give more Authority, as well as Security. Now chuse that Second where you will, there shall be a Thousand Variations from the First; and yet half or more of the Faults shall still remain in them Both.

A Third therefore, and so a Fourth, and still on, are desirable; that by a joint and mutual help All the Faults may be mended: some Copy preserving the True Reading in one place, and some in another. And yet the more Copies you call to assistance, the more do the Various Readings multiply upon you: every Copy having its peculiar Slips, tho' in a principal Passage or two it do singular service. And this is fact, not only in the New Testament, but in all Antient Books whatever.

'Tis a good Providence and a great Blessing, that so many Manuscripts of the New Testament are still amongst us; some procur'd from *Egypt*, others from *Asia*, others found in the *Western Churches*. For the very Distances of Places as well as Numbers of the Books demonstrate, that there could be no Collusion, no altering nor interpolating

polating One Copy by another, nor All by any of them.

In Profane Authors (as they are call'd) whereof One Manuscript only had the luck to be preserv'd, as *Velleius Paterculus* among the *Latins*, and *Hesychius* among the *Greeks*; the Faults of the Scribes are found so numerous, and the Defects so beyond all Redress; that notwithstanding the Pains of the learned'st and acute'st Critics for Two whole Centuries, those Books still are and are like to continue a mere Heap of Errors. On the contrary, where the Copies of any Author are numerous, tho' the *Various Readings* always increase in proportion; there the Text, by an accurate Collation of them made by skilful and judicious hands, is ever the more correct, and comes nearer to the true Words of the Author.

Were the very Originals of Antient Books still in being, those alone would supersede the use of all other Copies: but since That was impossible *from the Nature of Things*, since Time and Casualties must consume and devour All; the subsidiary Help is from the various Transcripts convey'd down to us, when examin'd and compar'd together.

*Terence*

*Terence* is now in one of the best conditions of Any of the Classic Writers; the oldest and best Copy of him is now in the Vatican Library, which comes nearest to the Poet's own hand: but even That has Hundreds of Errors, most of which may be mended out of other Exemplars, that are otherwise more recent and of inferior value. I myself have collated several; and do affirm that I have seen 20000 Various Lectures in that little Author, not near so big as the whole *New Testament*: and am morally sure, that if Half the number of Manuscripts were collated for *Terence* with that Niceness and Minuteness which has been used in Twice as many for the *New Testament*, the Number of the *Variations* would amount to above 50000.

In the Manuscripts of the *New Testament* the Variations have been noted with a Religious, not to say Superstitious Exactness. Every Difference, in Spelling, in the smallest Particle or Article of Speech, in the very Order or Collocation of Words without real change, has been studiously registred. Nor has the Text only been ransack'd, but all the Antient Versions, the *Latin Vulgate*, *Italic*, *Syriac*, *Æthiopic*, *Arabic*, *Coptic*, *Armenian*,  
Gothic,

*Gothic*, and *Saxon* ; nor these only, but all the dispers'd Citations of the *Greek* and *Latin* Fathers in a course of 500 years. What wonder then, if with all this scrupulous search in every hole and corner, the Varieties rise to 30000 ? when in all Antient Books of the same bulk, whereof the MSS are numerous, the Variations are as many or more ; and yet no Versions to swell the reckoning.

The Editors of Profane Authors do not use to trouble their Readers, or risk their own Reputation, by an useless List of every small Slip committed by a lazy or ignorant Scribe. What is thought commendable in an Edition of Scripture, and has the name of Fairness and Fidelity, would in them be deem'd Impertinence and trifling. Hence the Reader not vers'd in antient MSS is deceiv'd into an Opinion, that there were no more Variations in the Copies, than what the Editor has communicated. Whereas, if the like Scrupulousness was observ'd in registering the smallest Changes in Profane Authors, as is allow'd, nay requir'd in Sacred ; the now formidable number of 30000 would appear a very Trifle.

'Tis manifest that Books in Verse are not near so obnoxious to Variations as those in Prose :

Prose: the Transcriber, if he is not wholly ignorant and stupid, being guided by the Measures, and hinder'd from such Alterations, as do not fall in with the Laws of Numbers. And yet even in Poets the Variations are so very many as can hardly be conceiv'd without use and experience. In the late Edition of *Tibullus* by the learned Mr. *Broukhuijs* you have a register of *Various Lectiōs* in the clofe of that Book; where you may fee at the first View that they are as many as the Lines. The same is vifible in *Plautus* fet out by *Pareus*. I myself, during my Travels have had the opportunity to examine feveral MSS of the Poet *Mamilius*; and can assure you that the Variations I have met with are twice as many as all the Lines of the Book. Our Discourfer here has quoted Nine Verfes out of it, p. 151: in which, tho' one of the eafiest Places, I can shew him xiv Various Lectiōs. Add likewise, that the MSS here used were few in comparison: and then do You imagin, what the Lectiōs would amount to, if Ten times as many (the Cafe of Dr. *Mill*) were accurately examin'd. And yet in these and all other Books, the Text is not made more *precautions* on that account, but more certain and  
authen-

authentic. So that if I may advise you, when you hear more of this Scarecrow of 30000, be neither astonish'd at the Sum, nor in any pain for the Text.

'Tis plain to Me, that your Learned *Whitbyus*, in his Invective against my Dead Friend, was suddenly surpriz'd with a *Panic*; and under his deep concern for the *Text*, did not reflect at all what that Word really means. The present Text was first settled almost 200 years ago out of several MSS by *Robert Stephens* a Printer and Bookseller at *Paris*: whose beautiful and (generally speaking) accurate Edition has been ever since counted the Standard, and follow'd by all the rest. Now this specific *Text* in your Doctor's Notion seems taken for the Sacred Original in every Word and Syllable; and if the Conceit is but spread and propagated, within a few years that *Printer's* Infallibility will be as zealously maintain'd as an *Evangelist's* or *Apostle's*.

Dr. MILL, were he alive, would confess to your Doctor, That this *Text* fix'd by a Printer is sometimes by the Various Readings, render'd *uncertain*, nay is prov'd certainly wrong. But then he would subjoin, That the Real Text of the Sacred Writer does not  
now

now (since the Originals have been so long lost) lie in any single MS or Edition, but is dispers'd in them all. 'Tis competently exact indeed, even in the worst MS now extant: nor is one Article of Faith or Moral Precept either perverted or lost in them; chuse as awkwardly as you can, chuse the worst by Design, out of the whole Lump of Readings. But the lesser Matters of Diction, and among several synonymous Expressions the very Words of the Writer must be found out by the same Industry and Sagacity that is used in other Books; must not be risk'd upon the Credit of any particular MS or Edition, but be sought, acknowledg'd, and challeng'd, wherever they are met with.

*Stephens* follow'd what he found in the King of *France's* Copies, *Acts* xxvii. 14. Ἄνεμος Τυφωνικός, ὁ λεγόμενος ΕΥΡΟΚΛΥΔΩΝ. and he is follow'd by Your Translators, *There arose against it a tempestuous Wind, called EUROCLYDON.* This Reading perhaps your Learned Doctor would not have now be made *precarious*: but if that Printer had had the use of Your *Alexandrian* MS, which exhibits here ΕΥΡΑΚΥΛΩΝ; it's very likely he would have given it the Preference in his Text: and then the Doctor upon



upon his own Principle must have stickled for This.

The Wind *Eurochydon* was never heard of but here : it's compounded of *ἄρ* and *λύδων*, the *Wind* and the *Waves* ; and it seems plain *a priori* from the disparity of those two Ideas, that they could not be join'd in One Compound : nor is there any other example of the like Composition.

But *Ευεχέλιος*, or as the Vulgar *Latin* here has it, *Euroquilo* (approv'd by *Grotius* and others) is so apposite to the Context, and to all the Circumstances of the Place ; that it may fairly challenge admittance, as the word of *St. Luke*. 'Tis true, according to *Vitruvius*, *Seneca*, and *Pliny*, who make *Eurus* to blow from the Winter Solstice, and *Aquilo* between the Summer Solstice and the North Point ; there can be no such Wind nor Word as *Euroaquilo* : because the *Solanus* or *Apeliotes* from the Cardinal Point of East comes between them. But *Eurus* is here to be taken, as *Gellius* II. 22. and the *Latin* Poets use it, for the middle *Æquinoctial* East, the same as *Solanus* : and then in the Table of the XII Winds according to the Antients, between the two Cardinal Winds *Septentrio* and *Eurus*, there are two  
at

at stated distances *Aquilo* and *Kaixias*. The *Latins* had no known name for *Kaixias*: *Quem ab Oriente Solstitiali excitatum Græci Kaixias vocant; apud nos sine nomine est*, says *Seneca*, *Nat. Quæst.* V. 16. *Kaixias* therefore blowing between *Aquilo* and *Eurus*, the Roman Seamen (for want of a specific word) might express the same Wind by the compound name *Euroaquilo*; in the same Analogy as the *Greeks* call *Εὐρόλος* the middle Wind between *Eurus* and *Notus*; and as you say now *South East* and *North East*. Since therefore we have now found, that *Euronquilo* was the Roman Mariners Word for the Greek *Kaixias*; there will soon appear a just Reason why *St. Luke* calls it *ἀνεμὸς τυφανικός*, a tempestuous Wind, *Vorticofus*, a whirling Wind; for that's the peculiar Character of *Kaixias* in those Climates; as appears from several Authors and from that known Proverbial Verse,

Ἐλπον ἐφ' αὐτὸν ὡς ὁ Καϊκίας νεφεύῃ.

So that with submission I think our *Latins* and the *Danish* Version have done more right than Your *English* to the Sacred Text, by translating it *NORD-ØST*, *North East*;

tho' according to the present Compass divided into XXXII, *Euroaquilo* answers nearest to OST NORD OST, *East North East*: which is the very Wind that would directly drive the Ship from *Crete* to the *African Syrtis*, according to the Pilot's Fears, in the 17th verse.

The *Alexandrian* Copy then, tho' it has vastly increas'd the Number of Readings, as you see in your *Polyglott* and Dr. *Mill's* Edition, has been of excellent use here; and so in many other places: retrieving to us the true Original, where other Copies fail'd. And what damage if all the other Copies of near the same Antiquity, which Mr. *Montfaulcon* has discover'd and Dr. *Mill* never saw, were sometime collated as exactly, and all the Varieties publish'd; let the Thousands grow never so many?

When the Doctor is so alarm'd at the vast Sum of 30000, he seems to take it for granted, that within that Number the very Original is every where found; and the only complaint is, that True are so blended with False, that they can hardly be discover'd. If that were the only difficulty, some abler heads than Ours would soon find a remedy: in the mean time I can assure him, that if  
That

That be the Case, the *New Testament* has suffer'd *less injury by the hand of Time than any Profane Author*; there being not One Antient Book besides it in the World, that with all the help of Various Lections (be they 50000 if you will) does not stand in further want of Emendation by true Critic: nor is there one good Edition of Any that has not inserted into the Text (tho' every Reader knows it not) what no Manuscript vouches.

'Tis plain indeed, that if Emendations are true they must have once been in some Manuscripts; at least in the Author's Original: but it does not follow, that because no Manuscript now exhibits them, none more antient ever did. Slips and Errors (while the art of Printing was unknown) grew presently and apace; even while the Author was alive. *Martial* tells us himself, how one of his Admirers was so curious, that he sent a Copy of his Poems which he had bought, to be \* *emended* by his own hand. And we certainly know from † *Gellius*, that even so early as *Hadrian's* time and before, the common Copies of *Virgil* had several mistakes.

\* *Martial* vii. 10.

† *Gellius* i. 21. ix. 14.


Not frightened therefore with the present, 30000, I for my part, and (as I believe) many others would not lament, if out of the Old Manuscripts yet untouch'd 10000 more were faithfully collected: some of which without question would render the Text more beautiful, just and exact; tho' of no consequence to the main of Religion, nay perhaps wholly Synonymous in the View of Common Readers, and quite insensible in any modern Version.

If all those remaining Manuscripts were diligently perus'd, perhaps one might find in some or one of them a new Various Lession in 1 Tim. vi. 3. Εἴ τις ἐτεροδιδασκαλεῖ, ἢ μὴ ΠΡΟΣΕΡΧΕΤΑΙ ὑγαίνουσι λόγοις τοῖς ἑ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. For tho' the Sense of Προσερχεῖται is so fix'd by the adjacent words that no Version has mistaken it, *consents not to, acquiesces not in, the wholesome words of our Saviour*; yet the Propriety does not appear in the Original, no example of that Phrase having yet been given. If some Manuscript then should have it Προσείχει or Προσείχεται, *cleaves and adheres to the wholesome words*; who has reason to be angry at that Variation? But I should sooner expect to find ΠΡΟΣΕΧΕΙ; because προσέχω λόγους, *to give*

*give heed, attend, observe, listen, obey*, is a known Phrase as well in Sacred as Profane Authors. So II Peter i. 19. ὁ λόγος κατὰ τὸ προσέχοντες. Prov. i. 24. Ἐξέτενοι λέγους ἢ προσέχοντες. Jer. vi. 19. τοῖς λόγοις μὴ ἐπιδέσονται. So in other places of the LXX. Προσέχων ἦσαν, ῥύμασι, νόμῳ, ἐπιδέσονται. So to the same effect, Acts viii. 6. προσέχων τοῖς λόγοις. xvi. 14. τοῖς λαλοῦσιν. Heb. i. 1. τοῖς ἀκούουσιν. Tit. i. 14. μύθοις. And lastly it is join'd with the same word ἐπιπορευομένων, I Tim. i. 4. Μὴ ἐπιπορευομένων, μὴδὲ ΠΡΟΣΕΧΕΙΝ μύθοις ἢ καταλογίαις. If a search therefore was made in the Manuscripts abroad, and this Lesson should chance to be found there, what detriment would it bring either to the Authority or Beauty of the Text?

In the Epistle of Jude, ver. 18. the general sense is clear and palpable; *Mockers in the last time, who walk after their own ungodly lusts*. But if one of those Manuscripts instead of ἀσεβούν should exhibit ΑΣΕΒΕΙΩΝ, *lewdness, wanton, filthy Lusts*: as those Two words are join'd I Pet. iv. 3. ἀσεβούμενοι καὶ ἀκαταστάτοι, ἐπιπορευόμενοι, *who walked in Lewdness and Lusts*; and II Pet. ii. 18. ἐπιπορευόμενοι σαρκὶ, ἀσεβούμενοι, *The Lusts of the*

*flesh and Wantonneſs* : tho' the Senſe of both may perhaps be equivalent, yet it's not Nothing, to add a juſtneſs and propriety of Expreſſion.

Once more ; in a Paſſage of St. *James* v. 6. where after he had denounc'd wrath and judgment againſt the *Rich* and *Proud*, he thus concludes, Καλέδικάζετε, ἐφ' ὅτι οὐκ ἀντιſτάτε τῷ δίκαιον ὅτι ἀντιſτάται ὑμῖν, *Ye have condemn'd and kill'd the juſt : he doth not reſiſt you* : if inſtead of ΟΥΚ ſome Manuſcript by the change of one Letter ſhould repreſent ΟΚ̄Ζ, which in the Antient Books is always ſo abbreviated for Ο Κύριε  *the Lord*; ſome Perſons would not be ſorry, if what has hitherto appear'd to all Interpreters abrupt, incoherent, and forc'd, ſhould with ſo ſlight a change be made pertinent and proper : *The LORD reſiſts, oppoſes, ſets himſelf againſt you*. For ſo St. *James* ſpeaks before, iv. 6. and St. *Peter* I Epift. V. 5. out of *Prov.* iii. 34. Ο ΘΕΟΣ ὑπερφάνους ἀντιſτάται, *GOD oppoſeth the proud*. And then the Connexion is apt and juſt in the following verſe ; Μακροθυμήσατε ΟΥΝ, *Be patient THEREFORE, brethren, unto the coming* τῷ ΚῩ of the LORD : exactly as St. *Peter's* is in the place already cited : For  
God

GOD *resisteth the proud*: *Humble yourselves THEREFORE under the mighty hand of GOD.*

But to return to our Discourser; and to close up this long *Remark*; it is Fact undeniable, that the Sacred Books have suffer'd *no more Alterations than common and Classic Authors*; it has been the common Sense of Men of Letters, that Numbers of Manuscripts do not make a Text *precarious*, but are useful, nay necessary to its Establishment and Certainty. And as *Scaliger, Casaubon, Heinsius, &c.* when they design'd to publish a correct Edition of an Author, first labour'd to procure all the Manuscripts they could hear of, as the only means that promis'd laudable success: so *Stephanus, Junius, Curcellaeus, Walton, Fell, and Mill* proceeded in the same method. All these, except *Stephens* the Printer, were Christian *Priests*: and what, pray, were they doing with all this pains and labour? Why, according to our wise Author, they were confounding their own Scheme. Very magisterial and decisive! And yet the comfort is, That in his courteous distribution of all Mankind into *Knaves* and *Fools*, he can neither accuse the *Clergy* here as playing their *Priestcraft*; nor, without



out involving with them the most Learned of the *Lazety*, turn them over to his second Row of *Crack-brain'd* and *Idiots*.

The Result of the whole is, That either *a posteriori* all Antient Books, as well as the Sacred, must now be laid aside as *uncertain and precarious*; or else to say *a priori*, That all the Transcripts of Sacred Books should have been priviledg'd against the common fate, and exempted from all Slips and Errors whatever. Which of these our Writer and his *new Sect* will close with, I cannot foresee: there's in each of them such a gust of the *Paradox* and *Perversa*, that they equally suit with a modern *Free-thinker's* palate: and therefore I shall here bestow a short reflection on Both.

If all the old Authors are abandon'd by him, there is One compendious Answer to this *Discourse of Free-thinking*. For what becomes of his boasted Passages out of *Cicero*, *Plutarch*, and his long List of antient *Free-thinkers*, if the *Text* of each is *precarious*? those Passages, as they came from the Author's hands, might be *for* Superstition, which are now cited *against* it. Thus our Writer will be found *Falo de se*; unless the Coroner to save his Effects favours him with

with his own Titles of *Fool* and *Mad-man*.

But I have too much value for the Antients to play booty about their Works and Monuments, for the sake of a short Answer to a fool according to his folly. All those Passages, and all the rest of their Remains are sufficiently pure and genuine, to make us sure of the Writer's Design. If a corrupt Line or dubious Reading chances to intervene, it does not darken the whole Context, nor make an Author's Opinion or his Purpose precarious. Terence, for instance, has as many Variations as any Book whatever, in proportion to its bulk; and yet with all its Interpolations, Omissions, Additions, or Glosses (choose the worst of them on purpose) you cannot deface the Contrivance and Plot of one Play; no, not of one single Scene; but its Sense, Design, and Subserviency to the last Issue and Conclusion, shall be visible and plain thorow all the Mist of *Various Lectiōs*. And so it is with the Sacred Text; make your 30000 as many more, if Numbers of Copies can ever reach that sum: all the better to a knowing and serious Reader, who is thereby more richly furnish'd to select what he sees Genuine. But even put them  
into

into the hands of a Knave or a Fool ; and yet with the most finistrous and absurd Choice he shall not extinguish the Light of any one Chapter ; nor so disguise Christianity but that every Feature of it will still be the same.

And this has already prevented the last Shift and Objection ; That Sacred Books at least, Books impos'd upon the World as Divine Laws and Revelations, should have been exempted from the Injuries of Time, and secur'd from the least Change. For what need of that perpetual Miracle, if with all the present Changes the whole Scripture is perfect and sufficient to all the great Ends and Purposes of its first Writing ? what a Scheme would these men make ? what worthy Rules would they prescribe to Providence ? That in Millions of Copies transcrib'd in so many Ages and Nations, all the Notaries and Writers, who made it their Trade and Livelyhood, should be infallible and impeccable ? That their Pens should spontaneously write true, or be supernaturally guided, tho' the Scribes were nodding or dreaming ? would not this exceed all the Miracles of both Old and New Testament ? And, pray, to what great Use or Design ? To give satisfaction

faction to a few obstinate and untractable Wretches ; to those who are not convinc'd by *Moses and the Prophets*, but want *one from the Dead* to come and convert them. Such men mistake the methods of Providence, and the very fundamentals of Religion : which draws its Votaries by the *Cords of a Man*, by rational, ingenuous, and moral Motives ; not by Conviction Mathematical ; not by new Evidence Miraculous, to silence every Doubt and Whim that Impiety and Folly can suggest. And yet all this would have no effect upon such Spirits and Dispositions : if they now believe not *Christ* and his *Apostles*, *neither would they believe* if their own Schemes were comply'd with.

XXXIII.

But Dr. MILL is not yet dismiss'd : \* *for he has discover'd a Passage very little known before ; with which this Author hopes, not to do any good, but a great deal of mischief. But why, I pray, discover'd ? and why very little known ? Has not the Passage been twice printed in Victor above a Hundred years ? and a third time above half a Hundred ? and*

\* Pag. 90.

over and over in *Isabrus's* Chronicon? We'll allow it was *very little known* to this Author and his Sect before: but let them not measure all Others by their own narrow and partial Inquiries.

Nay, but even *Father Simon*, \* *who has labour'd so much to prove the Uncertainty of the Text of Scripture*, did not light on this Passage. Our Writer has found out, you see, *Father Simon's* cover'd Delign; a true piece of *Papish Priestcraft*, to confound the Reformation by labouring to prove the Sacred Text precarious: and this avow'd Enemy to all Priests and Priestcraft concurs openly with that Papist in his pious Intention. Now what shall we say or think of this Conduct? You that live upon the spot, pray inquire into the Men. Was not one of the Heads of them a *Papist*, in the time of Your late King *James*? Such a Story goes here at *Leipsic*: and really a Stranger would be tempted to think that *Popery* rather than *Atheism* is the secret Cabbala of this *new Sect*. For why such Zeal for bare *Atheism*, if nothing more was behind the Scene? There is no Principle, no Spur in mere *Atheism*, to make any man act as They do. They confess that the

\* Pag. 90.

~~modern~~ \* *Free-thinkers* are sure to be *bated* by 999 out of a 1000. Why then must this universal Hatred be voluntarily incurr'd by an *Atheist*? Why must He expose himself by his Talking and Printing? To do *Himself* good? The very contrary: for if Your Priests were really such as this Writer has describ'd them, his very Life would not be worth a Month's Purchase. Or to do *Others* good? Nothing less: for what Harm in his Scheme if men live and die *Christians*? He cannot tell them they'll be *damn'd* for it after Death: He can only *aim*, if Men *live* not wickedly enough already, to invite and encourage them to live worse. A mighty Friend this to Himself, and to Human Society.

But take now a mixture of *Papery* into the Scheme of this *new Set*, and all their odd Steps may be accounted for. 'Tis most certain in Fact, That to propagate *Atheism* in Protestant Countries has been a Method prescrib'd and made use of by *Popish* Emis-saries. For they do no *evil* by it in Their Notion; the Men that would have been damn'd for *Heresy*, are no worse damn'd for *Atheism*: but the *good* of the thing lies open

to full view ; when Infidelity and an Indifference to All Religion (and Some there must and ever will be) must needs pave a plain way for the return of Popery ; while Zeal and Flame are all on one side, and Coldness and mere Ice on the other. Let these Authors look to it then ; and let your Government look to Them, They may take their option of One of their own Epithets : if *Popery* is the drift of their Sect, (as they really serve its Interests) they may claim the favour to be plac'd among *the Designing and artificial Knaves* ; but if naked *Atheism* is all they aim at, they are certainly turn'd over without *benefit of Clergy* to the *Crazy, Crack-brain'd, and Idiots*.

And now for the Passage in *Victor's Chronicon*, with our Author's faithful Translation :

MESSALLA V. C. Coss. Constantinopoli, jubente Anastasio Imperatore, Sancta Evangelia, tamquam ab idiotis Evangelistis composita, reprehenduntur & emendantur.

*In the Consulship of MESSALLA, at the command of the Emperor ANASTASIUS, the Holy Gospels, as written by Idiot Evangelists, are corrected and amended.*

Our Writer introduces this Passage with a triumphant Remark ; That it was done *in the*

*the vi<sup>th</sup> Century*, and recorded by one who *flourish'd in that very Age*. Now this is to possess the unwary Reader that *Victor* reports this matter, as within his own knowledge and memory. But *Messalla* was *Consul* in the West *A.D.* DVI : and this little *Chronicon* of a dozen pages, which might be written in as short a time as my Letter here, ends *A.D.* DLXVI. So that This might be nothing but a Hear-say about a business suppos'd to be done threescore years before.

*Ab Idiotis Evangelistis*, By *Idiot Evangelists*, says our Author ; who, if he's sincere in this Version, proves himself a very *Idiot* in the *Greek* and *Latin* acceptation of that word. *Ἰδιώτης*, *Idiota*, *illiteratus*, *indoctus*, *rudis*. See *Du Fresne* in his Glossaries ; who takes notice, that *Idiota* for an *Idiot* or *Natural Fool* is peculiar to your *English* Law ; for which he cites *Rastal*. Did *Victor* therefore mean *Idiot Evangelists* in your *English* sense ? No : but *illiterate*, *unlearned*. What then must we think of our Author for his scandalous Translation here ? whether imputation will he chuse to lie under ; that he knew the meaning of *Victor*, or that he knew it not ?



As for the Fact itself, \* *a General Alteration of the IV Gospels in the VI<sup>th</sup> Century*; tho' I have no high opinion of our Author's Penetration, I dare venture to say, He himself does not believe it. Dr. MILL has taught him better; whose Words he has honestly suppress'd here, He that makes it one Article against your Clergy, their † *Stiffing of Passages, and mangling of Books*. ‡ 'Tis as certain, says the Doctor, as certain can be; that no such alter'd Gospels were ever made publick. What Tumults, what Tragedies would they have rais'd? They would have cost that hated Emperor his Crown and his Life. The Fact would have been spoken of and detested by all the Historians, and not to be found only (as it is: for Isidore professes to take it from Victor) in one blind Passage of a puny Chronicle.

Add to these Reasons of my dead Friend; that we have plain demonstration no such *Alter'd Gospels* obtain'd in the World: as this Writer would insinuate. For we have the Fathers of IV whole Centuries before that time, both in the Greek and Latin Church; among All whom there's scarce a Verse in the New Testament uncited: the

\* Pag. 90. † Pag. 95, 96. ‡ *Millii Proleg.* p. 98.

Agreement of which with the *MSS* yet extant does fully evince, that the Copies continu'd the same after *Anastasi*'s time as before. Add the intire Commentaries of *Austin*; *Jerom*, *Cbryfostom*, *Cyrill*, *Theodoret* and more, all dead before the vi<sup>th</sup> Century commenc'd: and yet Their *Text* is the same as now; and their Explications so confirm and fix it, that That could not be alter'd in Their Books (as is suppos'd in the naked Scripture) without making the Commentaries anew. Add again the *Latin Italic* and *Jerom's* Versions; add others in the East, all before the Date of this pretended *General Alteration*; and he must be a mere *Idiot* indeed that can believe that Story; when he sees all those antecedent Books so exactly agree with the subsequent.

That this *General Alteration* is a mere Dream and *Chimera*, may be known even *a priori* by any Man of Common Sense. For if the thing was really effected, and the very Bibles of *Victor* and *Isidore* (with all the rest) were so alter'd and corrupted beyond retrieve; what could those Men mean to transmit that Fact to Posterity? Or what Copyer would not have *stifled those Passages* in them both? Suppose, in our *Free-thinker's*

Scheme, that all the World at that time were *Knaves* and *Fools* enough to comply with it : yet surely they would not have told it Us ; they would not have branded Themselves to all Ages ; not so have abus'd the *Evangelists*, whom they lookt upon as inspir'd ; not root-ed up and *destroy'd* that Religion, which this very pretended Fact design'd to *recommend*.

Our modest Writer, who affirms of himself \* *That he MUST be one of the most understanding and virtuous Men alive*, has given no good Instance of either in his Management of this Passage : for he has left out a Principal Word, both in his *Latin* and *English*, and which *MILL* as well as *Victor* lay'd before his eyes, that will clear up this whole Affair. *CONSTANTINOPOLI*, at *CONSTANTINOPLE*, says *Victor*, *the Gospels were amended*. Was this a *General Alteration*? Did this involve the whole Christian World? Would *Theodoric*, then reigning in the West, have submitted to this order of *Anastasius* ; a weak and unpopular Prince, that was scarce obey'd by his own Guards? But the Story itself pretends to no more, than the City of the Emperor's Residence : and if our Author did not see this, where was his *Understand-*

\* *Pag.* 120.

*ing*? if he did, and *stified* the Word by Design, where was his *Virtue*?

You see the Matter dwindles to nothing; even allowing the whole Fact in *Victor's* meaning to be true. But I can never believe so wicked and senseless a Thought, of that Emperor or any Christian whatever. He was hated indeed universally, for adhering to Heretics, and for his ill conduct in Civil Government: and so any Story was entertain'd with joy, that would make him still more odious, and blacken his Character. But I fancy I can give you a clear account of the occasion and rise of this Scandal out of *Liberatus* the Deacon, of the same Age and Country with *Victor*, in the XIX<sup>th</sup> Chapter of his *Breviarium*.

Hoc tempore Macedonius Constantinopolitanus Episcopus ab Imperatore Anastasio dicitur expulsus, tamquam Evangelia falsasset, & maxime illud Apostoli dictum, *Qui apparuit in carne, justificatus est in Spiritu*. Hunc enim immutasse, ubi habet ΟΣ, id est QUI, monosyllabum Graecum; litera mutata Ο in Θ vertisse, & fecisse ΘΣ, id est ut esset, DEUS *apparuit per carnem*. Tamquam Nestorianus ergo culpatus expellitur per Severum Monachum.

The Editions of *Liberatus*, instead of  $\Theta$  and  $\Theta\Sigma$ , have  $\Omega$  and  $\Omega\Sigma$ : but it appears from *Baronius*, that the Manuscript had no Greek Letters here at all; and that They were supply'd by the first Editor. I have not scrupl'd therefore to correct the Place, as the *Latin* clearly requires; for DEUS answers to  $\Theta E \Theta \Sigma$ , and the Greek *Monosyllable*  $\Theta \Sigma$  is in opposition to that *Disyllable*. And so *Hincmarus* in his *Opusculum* chap. xviii. where he recites the same Story (without doubt out of *Liberatus*) has it plainly, as I have put it,  $\Theta$  in  $\Theta$  vertit & fecit  $\Theta \Sigma$ .

The Account is this: *Macedonius Patriarch of Constantinople was charg'd by the Emperor Anastasius as a Falsary, that had altered and interpolated several passages of the New Testament in the Copies us'd in that City; and particularly that in the I Tim. III. 16. he had order'd  $\Theta \Sigma$  to be written instead of  $\Omega \Sigma$ : and for that crime of Falsification he was depriv'd and banish'd.*

*Macedonius* might really do this; and where any Copies had it  $\Omega \Sigma$ , he might order to correct it  $\Theta \Sigma$  by a small stroke of the Pen. That the Copies did vary here of old is most certain; and there's one in the *Colbertin*

*Bertin* Library that has it ΟΣ at this day. But 'tis as certain that *Macedonius* was not the first Introducer of that Reading: many antient Fathers citing and explaining it ΘΣ, before He was born.

Now any Reader, I presume, even our Author himself will grant me ; That if *Macedonius* was banish'd for falsifying those Copies, *Anastasius* would give Orders, to have the true Readings (in his Opinion) restor'd ; and that all the Copies in *Constantinople* should be sought for and amended.

And here, if I mistake not, is the whole Ground and Rise of the Story in *Victor*. For the true Fact being no more than this, That *Anastasius* order'd the Copies to be amended, Tamquam ab Idiotis Librariis conscripta, as written by ignorant Scribes ; the Story grew in the telling, when it was got as far as *Afric*, on purpose to blacken him, That he order'd the Originals to be amended, Tamquam ab idiotis Evangelistis composita, as made by ignorant Evangelists.

It does not lessen the Probability of this, That *Victor* speaks only of *Evangelia*, the Gospels : for that's the Word both in *Libetratus* and *Hincmare*, EVANGELIA falsasset, even where they specify the Epistle to *Timothy*.

*thy*. So that *Gospels*, in the common acceptation of those times, were meant of the whole *New Testament*.

But I think the Probability is much increas'd by this obvious Reflection; that no one Author tells both these Stories: *Victor*, who has transmitted down the greater Reproach, says not a word of the less: and *Liberatus*, who has publish'd the Fairer Story, is silent about the Blasphemous one. So that in their first Original, they were but One and the Same.

T A N T U M.

*Honoured Sir,*

“ YOU will see all along in my Letter, without my telling it now, that I design’d to have dispatch’d at once all my Observations upon this famous Treatise. But finding myself here in His xc<sup>th</sup> page, the very Middle of the Book; and my Remarks having so grown under my hands, that they are already full heavy enough for the Post; I chuse to make up this present Packet, and leave the rest to another occasion. I myself am of opinion, that this half is as much as the whole: the Author’s Virtues and Abilities, his Honesty and his Learning, are made already as apparent, as even a Second Letter can make them: for his whole *Discourse* is but one uniform series of Insincerity and Ignorance, of Juggle and Blunder. However, if I understand that this Letter has come safe to your hands, and that another would be serviceable to Religion, or  
accept-



“acceptable to the *English Clergy*, for  
“whose Honour, though a Foreigner, I  
“have the greatest regard; you may cer-  
“tainly command

*Your most obedient*

*bumble Servant,*

Leipfic, Jan. 26.  
New Style.

PHILELEUTHERUS LIPSIENSIS.

REMARKS  
UPON A LATE  
DISCOURSE  
OF  
*FREE-THINKING:*  
IN A  
LETTER to *F.H. D.D.*  
BY  
PHILELEUTHERUS LIPSIENSIS.

---

PART THE SECOND.

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THE EIGHTH EDITION.

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TO

My very Learned and Honour'd  
FRIEND *F.H.* D.D.

At LONDON,  
GREAT-BRITAIN.

S I R,

*THE Account you was pleas'd to send me of your publishing my former Remarks, and of the kind reception they found among your Countrymen, especially your Clergy, to whose Honour and Service they were peculiarly dedicated, was very agreeable. I am sensible that, before my Papers could come to your hands, there must have been several better Answers, of your own Product at Home. If mine therefore was read with such Distinction as you speak of, I must impute that*  
good

good Fortune to nothing else, than your known National Humour of admiring Foreign Commodities; though you have better of your Native Growth. 'Tis a favourable Error however, and we Strangers often fare the better for it. But I am concern'd that, when every thing else pleas'd you, my Declaration at the close, that the Half of my Remarks was as much as the Whole, could not merit your Approbation. Why do you thus press and tease me, both against my Inclination and Interest, to continue those Papers? You acknowledge enough is already said to silence both the Book and the Author, both himself and the whole Sect. You inform me, that he has fled the Pit, that all his Character for Sense and Learning is forfeited and dead: and if so, why impose upon me that useless Cruelty of molesting him in his Grave? I may add too a prudential view: I should stake what I have already won, against nothing at all. If another Part succeeds as well as the First, I acquire no New Reputation: if it does not, I lose even the Old. Besides, the Subject itself is alter'd: the former part of his Book contain'd Matters of Consequence, and gave some play to an Answerer; but the latter is a dull heap of Citations, not work'd  
nor

nor cemented together, mere Sand without Lime: and who would meddle with such dry mouldring Stuff, that with the best handling can never take a Polish? To produce a good Reply, the first Writer must contribute something: if he is quite low and flat, his Antagonist cannot rise high; if he is barren and jejune, the other cannot flourish; if he is obscure and dark, the other can never shine. And then you know my long Law-suit here, which is now remov'd to Dresden: and who would regard the Free-thinker, or willingly jade his own Parts, under such Clogs and Impediments? I find, when I set Pen to Paper, that I sink below my own level: Quaerit se ingenium, nec invenit. But if you'd had patience till my Trial was over (for Trial in my Cause is the same as Victory) then perhaps your growing Sect might have felt to, their cost;

Et nos tela, pater, ferrumque haud debile  
dextrâ

Spargimus, & nostro sequitur de vulnere  
sanguis.

And yet, after so many good Reasons why I  
ought now to lie still, see the power you have  
over

*over me ; when you both urge a Promise, and back it with the Desire of the Clergy of England. During the Vacation at our Leip-  
sic Mart, I took up your Author, and begun where I left off before. I had thought indeed to dispatch his whole Book within the bulk of one Packet ; but I have run out beyond my length, and must again stop in the Middle : tho' I hope you'll have more conscience in the exercise of your Authority, than to require any Remainder from*

Your most obedient servant

Leipfic, Sept. 18. 1713.  
Stilo Novo.

PHILELEUTHERUS LIPSIENSIS.

RE-

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# R E M A R K

## XXXIV.

**I** Left my Author in his 90<sup>th</sup> page, proving the Duty and Necessity of *Free-Thinking*, from the Conduct of your *English* Clergy, in Ten Instances. The VII<sup>th</sup> was concluded with a Passage out of *Victor Tununenfs*; which I hope is so fully clear'd and answer'd, that none of the Fraternity will hereafter vaunt of it, as they used to do, in Booksellers Shops.

His VIII<sup>th</sup> Instance of their Ill Conduct is \* their daily publishing of Treatises in Dialogue, where they introduce *Atheists*, *Deists*, *Sceptics*, and *Socinians*, speaking for their own Opinions with the same Strength, Subtilty, and Art, that those Men show either in their Books or Conversation. Nay one of them, which makes the † IX<sup>th</sup> Instance, has translated *Lucretius* (the only compleat ancient System of Atheism now extant) for the benefit of the *English* Reader.

\* Pag. 91.

† Pag. 91.



When I consider myself as a *Lutheran*, born and dwelling on the great Continent, I cannot but treat with scorn the weak efforts of this Writer; who, while he attacks Christianity in common, brings Arguments that reach no farther than Home, within the narrow compass of your own Island. But what, I pray, is the pretended Crime? or where does the wrong conduct lie? I had thought that to propose objections with their full force had been a certain sign both of Fairness in the Writer, and Assurance of a good Cause. If they make Atheists talk with great *Strength and Subtilty*, do they not refute them with greater Strength, and overcome Subtilty with Truth? This our Author denies not here: and if so, where is his *Own Conduct*? Before, he had charg'd the Priests, \* *That they will not tell the Truth*, when it makes to their disadvantage: but here, it seems, *they tell too much*; and give the utmost Strength to their Adversaries Objections. Anon, he will tell us † *of their smothering and stifling of Passages in their Translations*; but here the crime is quite contrary, that they translate even *Systems of Atheism* too openly and entirely.

\* *Pag.* 82.† *Pag.* 94, 95.

What Cavilling? what Inconsistency? This is exactly,

*Quid dem, quid non dem?*

*Nolo, volo: volo, nolo rursum: cape, cedo.*

Since nothing coming from your *English* Clergy can please this nice Author, neither whole Translations nor in part; I'll try if a *Foreigner* can make him amends, when I rub in his Nose, as I have done several already, some more of his *own Translations*.

XXXV.

But, for a X<sup>th</sup> Instance, your Priests are guilty of \* *Pious Frauds in Translating and Publishing Books*; even the Holy Bible itself. For, says he, *Εκκλησία* is sometimes render'd *Church*, other times *Assembly*; and *Επίσκοποι* sometimes *Bishops*, other times *Overseers*: whereas the same word in the Original ought to be † *translated universally alike*. Notable Criticism, and vast Penetration into the nature of Languages! for, to wave now what the Translators of your Bible say on this very Head in the close of their Preface, can our Writer be ignorant that in all Tongues what-  
ever a word of a Moral or Political significa-

\* *Pag. 92.*

† *Pag. 93.*

tion, containing several complex Ideas arbitrarily join'd together, has seldom any correspondent word in any other Language, which extends to all those ideas? nay, that in the same Language most Moral Words by tract of Time and Instability of common use either lose or gain some of their Ideas, and have a narrower or larger Meaning in one age than in another? Physical words indeed, as *ἥλιος*, *Σελήνη*, *Θάλασσα*, whose significations are uncompound and immutable, may be always express'd alike, *Sun*, *Moon*, and *Sea*: but the other sort ought not and cannot, without great Ambiguity and Absurdity. See the Variety of *Εκκλησία* in *greek*: it means the Place, the Building for an Assembly; it means an Assembly or Congregation in that Place: thus in the ancient Heathen Times: but in the Christian usage, besides these Significations, it means the Whole of a Town or City, who are wont to assemble in one or more such Places, whether they are actually assembled or not; it means the whole of a District, Diocese, Province, Nation; it means diffusively the whole Community of the Christian Name; it means the Governors of such Places, or Assemblies, or Districts; of one or more, of larger or less. And has  
your

your *English* Language one single Word that is coextended through all these significations? The case is much alike in the other word *Επίσκοπος*. Let our Author then learn, before he sets up to teach. Had he read any good Translation, antient or modern, could he possibly be so pedantic with his *universally alike*? His own Book indeed is *universally alike*, a perpetual detail either of his own Shufflings or Mistakes.

But let us view his particular Texts. He's angry, that in *Acts* XIX. 32. the word *Εκκλησία* is render'd *Assembly*, and not as usually the *Church*. \* For, says he, in this place where it manifestly signifies *the People*, had the Translators said, *The Church* (instead of *Assembly*) *was confus'd, and the more part knew not wherefore they were come together; the signification of the word Church would not have admitted of any Doubt about its meaning*. Unfortunate blunderer! I cannot decide, whether there's more Nonsense in his Expression, or more Stupidity in his Remark. It's *Signification*, says he, would admit of no Doubt about it's *Meaning*: that is, its *Signification* about its *Signification*. Well; but *Εκκλησία* there *means the People*; and, had it

\* Pag. 92.

been render'd *Church*, we should have known the *Church* had meant the *Laity*, as well as the *Priests*. What Priest ever denied, that *Church* in your *English* Bibles does generally comprehend all Believers, People as well as Clergy? but in this place that *Assembly*, which he would call a *Church*, was a Mob of *Pagans* got together in the Town *Theatre*; some for fear of their Manufactures (as your Silk-weavers once at *London*) and the most for they knew not what. And though *Εκκλησία*, which signifies Any Assembly, is properly and decently used here in the Original, can your *English* word *Church*, that from it's first rise has been consecrated to a religious sense, be extended to a Heathen Mutiny? This very instance shews, what I said before in general, that the Political words in different Languages are seldom totally equivalent. And those Foreign words, that are not interpreted but adopted and retain'd, as *Apostle*, *Bishop*, *Priest*, *Deacon*, have always a narrower sense, where they are transplanted, than in their first soil. And yet our Writer adds seriously (for there's no mark of Raillery or Jest) that, had the Translators done their duty in this Passage, there could have been no doubt about the Meaning of the word *Church*.

*Church.* No doubt in the least : for if that Assembly could be call'd a *Church*, you would have *Churches* at your Operas, *Churches* at Comedies, at Puppet-shows, at Masquerades. If he had taught your Parliament this language ; he might have fav'd the great Charge of their Fifty New *Churches* : for with one word he has built as many as there are Coffee-houses in *London* ; and, what is more, he has prov'd himself and his Free-thinkers to be excellent *Church-men*.

His other Exception is *Acts XX* ; where οἱ πρεσβύτεροι τῆς ἐκκλησίας, \* *The Elders, the Presbyters of the Church* ver. 17. are said to be ἐπίσκοποι ver. 28. *Overseers over all the Flock.* Here instead of *Overseers* he would have it render'd *Bishops* ; that it might appear, that *Bishops* and *Presbyters* in Scripture Phrase are synonymous words. And what if they should be so, *iidem πρεσβύτεροι qui ἐπίσκοποι*, the first the name of their Age and Order, the latter of their Office and Duty ? does he think to fright your Bishops with this ? does this affect the cause of Episcopacy ? how then came *Theodorit* a Bishop, *Theophylact* an Archbishop, and *Chrysostom* a Patriarch, not to be aware of it, when they

\* *Page*. 93.

expressly *affirm*, what our Writer would have *appear*? They, with all Christian Antiquity, never thought themselves and their Order to succeed the Scripture *Επίσκοποι*, but the Scripture *Ἀπόστολοι*; they were *διάδοχοι τῶν Ἀποστόλων*, *the Successors of the Apostles*. The Sum of the Matter is this: Though New Institutions are form'd, New Words are not coin'd for them; but old ones borrow'd and applied. *Επίσκοπος*, whose general Idea is *Overseer*, was a word in use long before Christianity; a word of universal Relation to Oeconomical, Civil, Military, Naval, Judicial and Religious Matters. This word was assum'd to denote the Governing and Presiding Persons of the Church, as *Διάκονος* (another word of vulgar and diffus'd use) to denote the Ministerial. The *Presbyters* therefore, while the Apostles lived, were *Επίσκοποι Overseers*. But the Apostles, in foresight of their approaching Martyrdom, having selected and appointed their Successors in the several Cities and Communities, as St. Paul did *Timothy* at *Ephesus*, and *Titus* at *Crete*, A.D. LXIV, four years before his Death; what Name were these Successors to be call'd by? not *Ἀπόστολοι*, *Apostles*: their Modesty, as it seems, made them refuse it; they would  
keep

keep that Name proper and sacred to the first *Extraordinary* Messengers of Christ; though they really succeeded them in their Office, in due Part and Measure, as the *Ordinary* Governors of the Churches. It was agreed therefore over all Christendom at once, in the very next Generation after the Apostles, to assign and appropriate to them the word *Επίσκοπος* or *Bishop*. From that time to this that Appellation, which before included a *Presbyter*, has been restrain'd to a superior Order. And here's nothing in all this but what has happen'd in all Languages and Communities in the world. See the *Notitia* of the *Roman* and *Greek* Empires; and you'll scarce find one name of any State Employment, that in course of time did not vary from its primitive Signification. So that should our *Lutheran* Presbyters contend they are Scripture *Bishops*, what would they get by it? No more than lies in the Syllables. The time has been, when a commander even of a single regiment was call'd *Imperator*: and must every such now a days set up to be *Emperors*? the one pretense is altogether as just as the other.

But to speak a word to his Version. He would have it *Bishops* in *Acts XX.* as it is in  
in



in other places, and not *Overseers*. Our *Luther* indeed has translated it here and every where *Bischoffen*: but, if my Countrymen do not hear me, I must beg his excuse. *Bishop* and *Bischoff* give no internal Idea to an illiterate *Englishman* or *German*. As an Exotic word, they have no notion of it but from seeing a modern *Bishop*. To such therefore this Version, *You Presbyters, whom the Holy Ghost hath made Bishops over all the Flock*, gives a sense erroneous and false. Well then is it translated in your Bible, *Overseers*: and if our awkward *Free-thinker* had chang'd the Tables and expostulated, not why here *Overseers*, but why not every where else; perhaps he could not have been so easily answer'd.

## XXXVI.

Another *Pious Fraud* is laid to your Translators, *Acts* VII. 59. \* *And they stoned Stephen calling upon God and saying, Lord Jesus receive my Spirit*. For, says he, the word *God* has no Manuscript nor Printed Copy in any Language to vouch it. And was this *Insertion* made fraudulently? or is

\* *Pag.* 93.

it not an *Impious Fraud* in this Writer, to bring so false a charge against a Book that deserves his veneration? are not the words *Upon God* printed in *Italic* Letter, to warn the Reader as usually, that they are not in the Original? In the same Chapter there are these several words *inserted* to make the Sense clearer, *so much as, Abraham, begat, time, the Father, saying, him, so*: and all distinguish'd in *Italic* with a nice and religious exactness. Why did not our Writer make exceptions to those? He can easily allow Them: but the name of *God* to be inserted is a *Free-thinker's* aversion. Well, but had the Translators conceal'd the insertion, and not proclaim'd it by an *Italic* Letter, where had been the *Pious Fraud*? what interest, what Priestcraft can it serve? is this a text bandied for the Rights of the Church? Can he deny, that the words *Upon God* supplied in the Version, are manifestly understood in the Original? the *Greek* word is *Επικαλούμενον*, *calling upon*: and our Author is uncommonly honest, when he charges one word, *God*, and not two, *Upon God*, to be the Insertion. So that *they stoned Stephen calling upon — and saying, Lord, &c.* Pray, what or whom did he call upon? certainly either  
*God*

*God* or *the Lord*; and let our Author take his choice. Nay, the words being thus in the Text according to the present Copies, ΕΠΙΚΑΛΟΥΜΕΝΟΝ ΚΑΙ ΛΕΓΟΝΤΑ; should I affirm, that a word is dropt out, either Θ̄Ν *God* absorpt by the preceding syllable ΟΝ, or Κ̄Ν *the Lord* by the following syllable ΚΑΙ; and that your Translators were of the same opinion, considering that ἐπικαλεῖσθαι τὸν θεὸν and τὸν κύριον come so frequently in the Septuagint; I dare challenge all the Tribe to answer it, though they take the Cismarine Critic to their Aid and Assistance.

## XXXVII.

Well, but the *Postscripts* of the II<sup>d</sup> Epistle to *Timothy*, and of the Epistle to *Titus*, wherein the former is stil'd \* *First Bishop* of the Church of the *Ephesians*, and the latter of the *Cretans*, were both prov'd in Parliament to be bold and spurious Additions made by your Reverend Editors. This is formidable indeed to tell Us at *Leipsic*; where your *English* Parliament must needs have greater authority, than any General Council. But how, pray, was it

\* Pag. 94.

*prov'd*

*prov'd* there ? was it *enacted* by all the Estates, and with the Bishops concurrence? or was it *voted* only in the Lower House? Or, which is yet lower, was it only *debated*? Or *when* was this great transaction? He quotes for it *Diurnal Occurrences*, a book unknown in these parts; so that I can only guess either at the time or the manner of it. However I durst lay a small wager, that it was done in what you call your Rump Parliament; and that this learned Proof was made there by some Lay Elder in buff. Be that as it will, I dare tell our Author, without any vote of our *German Diet* in opposition to his Parliament, that it was never *prov'd* there nor any where else; and that he speaks not one true word in all this Paragraph. For he blunders when he calls them *Postscripts*; that word ever implying, that they were subjoin'd by the Writer of the Letter preceding. But nobody yet either believ'd or affirm'd, that these were underwritten by St. *Paul* himself. They are nothing but Memorandums or Endorsements, written by others long after the death of the Apostle. But be they Postscripts or Subscripts, your Translators neither *made* them nor recommended them for Scripture. And his Parliamentary Proof, that *those Additions*

*tions were made by the Reverend Editors, does miserably fail him. Impudence and Noise against plain Matter of Fact! Let him look into Dr. Mill's Edition, and he'll see that very few of the Manuscripts want them: and they were printed in the best Greek Editions, before your Editors were born.*

## XXXVIII.

*\* It is certain, says he, the Priests may plead the Authority of the Fathers for Forgery, Corruption, and Mangling of Authors with more reason, than for any of their Articles of Faith. He grows in Impudence and Profaneness; but how does he make this out? from a † Passage of St. Jerom, the import of which he understands not, and the words he has wilfully perverted. One Vigilantius had accus'd St. Jerom as a Favourer of Origen's Heresies, because he had translated several of his Writings into Latin. The Father replies to this effect, ' That the nature of his Studies led him to ' read all sorts of Books, such as those of ' Origen, Apollinarius, Eusebius; who in some ' points indeed were Heretical, but in others*

*\* Pag. 96. † Epist. ad Vigilantium, Tom. IV. Ed. nova. p. 275.*

*' had*

‘ had given great Light to the Scriptures, and  
 ‘ done eminent service to the Church. That  
 ‘ some of their Books he had translated into  
 ‘ *Latin*, for the use of those that understood  
 ‘ not the *Greek*; but not so as to propagate  
 ‘ their Heresies: for he had either omitted  
 ‘ those Tracts, or rescinded or refuted those  
 ‘ Passages, which might pervert or scandalize  
 ‘ the unlearned Reader \*. Here we see, St. *Jerom*  
 does not excuse himself (as our Writer  
 turns it) for *mangling of Authors*, but for  
 translating them at all. But how in justice  
 can the omission of some Tracts or Passages,  
 where the Translator is free to take what he  
 pleases, be call’d *mangling of Authors*? Did  
 not *Jerom* acquaint the Public both in his  
 Prefaces to the respective Books, and in these  
 Epistles, that he had left out such Passages?  
 Did he *mangle Origen* in the Original, and  
 procure the *Greek* Copies to be ras’d or inter-  
 polated? How was *Origen* then *mangled*,  
 whose Works were preserved entire both then  
 and long after? Neither had *Jerom*’s Tran-  
 slation that consequence then, as in our days  
 a numerous Edition propagated from the  
 Press. His Version was but one written Copy,

\* See also *Epist. de erroribus Origenis* p. 345. *adversus Rufinum Apologia* 1 & 11.

that

that might be transcrib'd by some of his friends, or a few others that were curious. And what is there in all this, unworthy of an honest man? Were I to translate *Petronius's Civil War*, or some of the chaste Epigrams of *Martial*; should I be counted a *Mangler*, because I added not all their Obscenities? Your *Free-thinkers* at that rate are the greatest *Manglers of Authors*, who have taken a contrary course, and cull'd all the lewd and smutty Passages of the ancient Poets, and printed them together.

But our Writer cannot pass this Passage of St. *Jerom* without a cast of his skill and fidelity. The words cited by him are, *Si igitur quae bona sunt transtuli; & mala vel amputavi vel correxi, vel tacui; arguendus sum, cur per me LATINI bona Origenis habeant, & mala ignorent?* which our faithful Writer thus translates, *Am I to be blam'd for making MEN acquainted with what is good in Origen, and keeping them ignorant of what is bad in him.* Where the Father says *Latini*, the *Latins*; our Author says *Men* in general: on purpose to insinuate that *Jerom* had suppress'd or mutilated or corrupted *Origen's Greek Copies*. For while those were in being and entire,

*Jerom*

*Jerom* could not keep all *Men* ignorant of what was bad in *Origen*, but only the *Latins*.

Where the Father says, *Qui omnium Psalmorum commentarios haeretici hominis vertit in nostrum eloquium*; our Writer englishes it thus, *Who translated into Latin the Commentaries of EUSEBIUS of Caesarea, a grand Heretic*. The Father indeed means *Eusebius*, but names him not: but our Writer has put him into the Text, and in Capitals too, to make the Reader mind it; and then bestows out of his own store the epithet *Grand*, and puts it in the mouth of St. *Jerom*. Why this venom thrown upon *Eusebius*; but that the *Free-thinkers* hate him, as one of the chief Writers of the Church? Could our Author be ignorant, that it was a great dispute then, and continues so still, whether *Eusebius* was really a *Heretic*, that is, an *Arian*, or no? Has not your learned Dr. *Cave*, in a late elaborate Dissertation, done justice to his Character? Why then *a Grand Heretic* in the Version, when it's bare *Heretic* in the Text? An honest Writer indeed, who in the very place where he cries out on *Forgery*, *Corruption*, and *Mangling*, cannot himself refrain from *forging*, *corrupting*, and *fraudulently adding*.



## XXXIX.

I pass over his trifling Instances of mangling Father *Paul's* Letters, \* *Baumgarten's* Travels, and *Anthony Wood's* History: which omissions he has here kindly supplied, out of dear love to *Treason, Superstition, and Scandal*. And yet you perhaps in *England* can even in these Trifles shew his fraud and prevarication.

He then commences his *Third Section* with pretended Objections and Answers about *Free-thinking*, taken in a good and legitimate sense. Is he always at his Juggling, and shifting the true Question? Does he hope to slur his unwary Reader with such a palpable Imposture? *Free-thinking* here for many † Pages together is put for Common use of Reason and Judgment, a lawful Liberty of Examining, and in a word, good *Protestantism*. Then whip about, and it stands for Scepticism, for Infidelity, for bare *Atheism*. But his Mask is too thin and too pellucid to cover his true Face. He is still known for a mere Atheist; though he talks of *Free-thinking* in words that may become a Christian. What *Aristippus* once said, When he was pleas'd with some

\* *Pag.* 94, 95, 96.† *Pag.* 99. — 110.

sweet unguent, *Curse on those effeminate wretches that have made so pretty a thing scandalous*; may be applied to Him and his Tribe, for bringing a scandal on so good a Word as *Free-thinking*, that does not belong to them. They *Free* by way of Distinction? that have the most slavish of Systems, mere Matter, eternal Sequel of Causes; chain'd Fatalists, fetter'd *Spinozists*. They *Thinkers* by way of eminence? who have proper title to no Thought, but that of the *Fool*, when he said in his heart, *there was no God*. For this is the First and Last of all their glorious Searches.

But I could have sav'd him one Objection, that \* *Free-thinking may produce a great number of Atheists*. Pray, be not in pain for that; unless he means (as he often does) *Free-thinking* and *Atheism* for synonymous words. † *It is possible*, says his Objector, *that if Free-thinking be allow'd, some men may think themselves into Atheism*. Courage! and dismiss those dismal apprehensions. For however it might be of old times, or now among some *Hottentots* or *Iroquois*, where the materials of Thinking are scanty, and the methods uncultivated; there's no danger

\* Pag. 105.

† Pag. 104.

of this in *England*, in that Light of Science and Learning. A person there may easily rob, plunder, perjure, debauch, or drink himself into Atheism: but it's impossible he can *think* himself into it. Let him think thoroughly; come duly prepar'd, and proceed patiently and impartially; and I dare be answerable for him, without an Office of Insurance.

## XL.

While I was looking on his Passage of *Zosimus* \* (whom out of his profound skill in Greek, he twice writes *Zozimus*) I had like to have dropt a memorable Paragraph, which shews his great Affection to your Clergy. He complains of the † *great charge of maintaining such numbers of Ecclesiastics, as a great evil to Society, and a Burden never felt on any other occasion.* Now how shall I accost him? as a grand Historian, or a shrewd Politician? for I know he's above the low considerations of Divine Worship, Truth, Piety, Salvation, and Immortality. But what news does he tell us? That the supporting of Priests is a burden unknown be-

\* Pag. 117, 118.

† Pag. 114.

fore Christianity? Had he read over even those Authors alone, with whose twice-borrow'd Scraps he has fill'd his Margin; he would have learnt, that both in *Greece* and *Italy*, before our Saviour's Birth, the Heathen Priests were more in Number, higher in Dignity, and better provided with Endowments, Salaries, and Immunities, than now you are in *England*. The like was before in *Egypt*, and in every other Country, where Humanity and Letters had any footing. Many of his Authors (whom he cites as *Free-thinkers*) were Priests themselves; *Josephus*, *Plutarch*, *Cato*, \* *Cicero*, &c. and the last named was made so after his Consulship, the highest Post of Honour and Power then in the Universe: nay (to make our Author quite lay him aside for ever) he had the *Indeleble Character* too; for being once made a Priest, a Priest he was to be for Life. But what an Adversary am I writing against, wholly ignorant of common History? And his Politics are as low too, that would extirpate the whole Order of your Clergy; and so bring your Country to the Ignorance of the *Savages*, to a worse condition than your

\* Γίνεται τῶν ἱερέων, ὡς Αὔγουστος Ρωμαῖοι καλεῖται. Plut. in Cic.

old Ancestors were in, while they had their *Bards* and their *Druids*. For it ever was and ever will be true, in all Nations, under all Manners and Customs, *No Priesthood; no Letters, no Humanity;* and reciprocally again, *Society, Laws, Government, Learning, & Priesthood*. What then would our thoughtless *Thinker* be at? Sink the Order of the present Clergy to save charges to the Publick, and pay the same or double to maintain as many for \* *Epicurus*, or *Jupiter*, or *Baal*: for some Order of Priests there will be. Though even take him in his *Free-thinking* Capacity, he can never conceive nor wish a Priesthood, either quieter for Him, or cheaper than that of the present Church of *England*. Of your Quietness, himself is a convincing Proof, who has writ this outrageous Book, and has met with no Punishment nor Prosecution. And for the Cheapness, That appear'd lately in one of your Parliaments; when the Accounts exhibited shew'd, That 6000 of your Clergy, the greater part of your whole number, had at a middle rate one with another not 50 pounds a year. A poor emolument for so long, so laborious, so expensive an Education, as must qualify them for Holy

\* See Remark the Vth.

Orders,

Orders. While I resided at *Oxford*, and saw such a conflux of Youth to their annual Admissions; I have often studied and admir'd, why their Parents would under such mean encouragements design their Sons for the Church; and those the most towardly and capable and select Genius's among their Children; who must needs have emerg'd in a Secular Life. I congratulated indeed the Felicity of your Establishment, which attracted the Choice Youth of your Nation for such very low Pay: but my wonder was at the Parents, who generally have Interest, Maintenance, and Wealth, the first thing in their view: till at last one of your State Lotteries ceas'd my astonishment. For as in that, a few glittering Prizes, 1000, 5000, 10000 Pounds among an infinity of Blanks, drew Troops of Adventurers; who, if the whole Fund had been equally ticketed, would never have come in: so a few shining Dignities in your Church, Prebends, Deaneries, Bishopricks, are the *pious fraud* that induces and decoys the Parents to risk their Child's Fortune in it. Every one hopes his Own will get some great Prize in the Church, and never reflects on the Thousands of Blanks in poor Country Livings. And if a Foreigner may

tell

tell you his mind, from what he sees at home, 'tis This part of your Establishment that makes your Clergy excel Ours. Do but once level all your Preferments, and you'll soon be as level in your Learning. For instead of the Flower of the *English* youth, you'll have only the Refuse sent to your Academies; and those too cramp'd and crippled in their Studies for want of Aim and Emulation. So that if your *Free-thinkers* had any Politics, instead of suppressing your whole Order, they should make you all alike: or, if That cannot be done, make your Preferments a very Lottery in the whole Similitude. Let your Church Dignities be pure Chance Prizes, without regard to Abilities, or Morals, or Letters: as a Journeyman (I think) in that State Lottery was the favourite Child of Fortune.

## XLI.

But again, before I come to the inviting Passage of *Zosimus*, I shall gather some of his scatter'd Flowers, and comprise them under one Remark. \* *If any good Christian, says he, happens to reason better than ordinary, the*

\* Pag. 85.

*Priests*

*Priests presently charge him with Atheism.* He means only your *English* Priests, as I see by his Instances: and naughty men They, if any of them do so. But I'll give him a word of Comfort, and offer myself as Sponsor for them, that none of them will call Him Atheist, *for reasoning better than ordinary.* Good man, to avoid that odious name, he has sprinkled all his pages with mere Nonsense out of pure Consideration and Forecast.

To shew his good Taste and his virtuous Turn of mind, he praises two Abuses upon *James I.*, \* *That he was a Doctor, more than a King; and was priest-ridden by his Archbishop;* as the most VALUABLE passages in *Father Paul's Letters*: and yet, as I have been told, those Passages are spurious and forg'd. Well, but were they genuine and true, are those the things he most *values*? O the vast Love and Honour he bears to the Crown and the Mitre! But his Palate is truly constant and uniform to itself: he drudges in all his other Authors, Ancient and Modern, not to find their Beauties, but their Spots; not to gather the Roses, but the Thorns; not to suck good Nutriment, but

\* *Pag.* 94, 95.



Poison. A thousand bright pages in *Plutarch* and *Tully* pass heavy with him, and without relish: but if he chances to meet with a suspicious or sore place; then he's feasted and regaled, like a Fly upon an Ulcer, or a Beetle in Dung: and with those delicious scraps put together, he has dress'd out this Book of *Free-thinking*.

But have a care of provoking him too much; for he has still in reserve more \* *Instances of your Conduct: Your Declamations against Reason*; such false Reason, I suppose, as he and his Tribe would put off for good *Sterling: Your Arts and Method of discouraging Examination into the Truths of Religion*; such *Truths forsooth of Religion* as This, That Religion itself is all false: and again, *your encouraging examination, when either Authority is against you* (the Authority he means of your late King *James*, when one of his Free-thinking Doctors *thought* himself into Popery) or *when you think that Truth is certainly on your Side*: he will not say, that *Truth* is certainly on your side, but only that *you think so*: however he allows here you are *sometimes* sincere; a favour he would not grant you in some of his former Instances.

\* Pag. 97.

But

But the last and most cutting Instance is,  
 \* *Your instilling Principles into Youth*: no doubt he means those pernicious *Principles* of Fearing God ; Honouring the King ; Loving your neighbour as your selves ; Living soberly, righteously, and godly in this present World. O the glorious Nation you would be ! if your stiff Parsons were once displac'd, and *Free-thinkers* appointed tutors to your young Nobility and Gentry, How would Arts, Learning, Manners, and all Humanity flourish in an Academy under such Preceptors ? Who instead of your Bible should read *Hobbes's Leviathan* ; should *instill* early the sound doctrines of the Mortality of the Soul, and the sole Good of a voluptuous Life. No doubt such an Establishment would make you a happy people, and even a rich : for our Youth would all desert us in *Germany*, and presently pass the Sea for such noble Education.

The beginning of his III<sup>d</sup> Section, where (as I remark'd before) *Free-thinking* stands for no more than *Thinking*, may pass in general for Truth, though wholly an Impertinence. For who in *England* forbids thinking ? or who ever made such Objections, as

\* *Page 97.*

he

he first raises and then refutes? He dare not sure insinuate, as if none of your Clergy *thought*, nor examin'd any Points of Doctrine; but took a System of Opinions by force and constraint, under the terror of an Inquisition, or the dread of Fire and Fagot. So that we have xx pages of mere amusement, under the ambiguity of a word. Let your Clergy once profess, that They are the True *Free-thinkers*, and you'l soon see the unbelieving Tribe renounce their new Name.

However in these sapless Pages he has scatter'd a mark of his great Learning. He says, \* *The infinite variety of Opinions, Religions, and Worship among the ancient Heathens, never produc'd any disorder or confusion.* What? was it no disorder, when *Socrates* suffer'd Death for his Opinions; when *Aristotle* was impeach'd and fled; when *Stilpo* was banish'd; and when *Diogoras* was proscrib'd? Were not the *Epicureans* driven out from several Cities, for the debaucheries and tumults they caus'd there? Did not † *Antiochus* banish all *Philosophers* out of his whole Kingdom; and for any one to learn of them, made it Death to the Youth himself, and loss of Goods to his Parents? Did not *Demi-*

\* Pag. 101.

† Athenaeus, lib. xii. p. 547.

*tian* expel all the Philosophers out of *Rome* and whole *Italy*? Did the *Galli*, the vagabond Priests of *Cybele*, make no disturbances in Town and Country? Did not the *Romans* frequently forbid *Strange Religions* and external Rites that had crept into the City, and banish the Authors of them? Did the *Bacchanals* create no Disorders in *Rome*, when they endanger'd the whole State; and thousands were put to death for having been initiated in them? In a word, was that no disturbance in *Egypt*, which *Juvenal* tells of his own knowledge, (and which frequently used to happen) when in two neighbouring Cities their Religious Feuds ran so high, that at the annual Festival of one, the other out of zeal went to disturb the Solemnity; and after thousands were fighting on both sides, and many Eyes and Noses lost, the Scene ended in Slaughter; and the body slain was cut into bits, and eaten up raw by the enemies? And all this Barbarity committed, because the one side worship'd *Crocodiles*, and the other kill'd and eat them.

— *summus utrinque*

*Inde furor vulgo, quod numina vicinorum  
Odit uterque locus; cum solos credat habendos  
Esse deos, quos ipse colit.*

Let

Let him go now and talk facetiously at his Club, that among the Pagans there was no *Polemic Divinity*.

## XLII.

We are now come to a grand Secret of your Priestcraft, \* *The Toleration of Vice, by which all the Rogues and Fools are engag'd in your Party*. This, he says, was put in practice with success, as early as *Constantine the Great*, who (as *Zozimus* tells us) after he had committed such horrible Villanies, which the Pagan Priests told him were not expiable in their Religion; being assur'd by an Egyptian Bishop, that there was no Villany so great, but was to be expiated by the Sacraments of the Christian Religion, he quitted the Religion of his ancestors, and embrac'd the NEW IMPIETY: so *Zozimus* impiously calls the Christian Religion. Now the Business itself, laid to *Constantine's* Charge here by a bigotted Pagan, is too stale and trivial to deserve a new Answer; having been fully refuted both by the Ecclesiastic Historians of old, and several of the Moderns. But what I here animadvert on, is the prodigious Aukward-

\* Pag. 117, 118.

ness of our Writer, both in his Version and Application of this Passage.

*Zosimus*, a poor superstitious Creature (and consequently, as one would guess, an improper witness for our *Free-thinker*) who has fill'd his little History not more with malice against the Christians, than with bigotry for the Pagans; who treats his Reader with Orales of the *Palmyrenes* and *Sibylls*; with annual Miracles done by *Venus*; where Gold and Silver swim upon Water; with Presages and Dreams of old Women; with Thunders and Earthquakes, as if they were Prodigies; with a dead Body vanishing in the middle of an Army; with Omens, and with Predictions from the Entrails of Beasts; with an Apparition of *Pallas* and her *Gorgon*, and with the Spectre of *Achilles*; with wooden Idols that Fire could not burn; with a Necklace of the Goddess *Rhea*, that executed Divine Vengeance; who imputes the taking of *Rome* by *Alarich* to the omission of Pagan Sacrifices; and the Decay of the Roman Empire to *Constantine's* neglecting the *Ludi Saeculares*: this wise and judicious Author is brought in for a good evidence; and our avow'd Enemy to Superstition connives at all this Trumpery,  
for

for the sake of one stab at the reputation of *Constantine*, and the honour of Christianity:

But how has he manag'd and represented it? The Story, as \* *Zosimus* himself tells it, is thus. ' *Constantine* being troubled in Conscience for some Crimes he had committed, applied to the Heathen Priests for Expiation. They answering, that they had no way of expiation for Crimes of so deep a die; a certain *Egyptian* told him, That if he would turn Christian, all his Sins would be immediately forgiven him. *Constantine* liking this well, and after a renunciation of Paganism partaking of the Christian Rites, τῆς ἀσεβείας τὴν ἀρχὴν ἐποίησατο, τὴν ΜΑΡΤΥΡΙΝ ἔχων ἐν ὑποψία, for his FIRST INSTANCE OF IRRELIGION, he began to suspect and cry down the Art of foretelling things from the Entrails of Beasts; for having had many Events truly predicted to him by that Art, he was afraid others would make use of it against himself.' This is a faithful Version; for that ΜΑΡΤΥΡΙΝ here means *Haruspicina*, the art of Divination by Entrails, appears from p. 157, and other places of that Author.

How amazing now is the Ignorance of our *Free-thinker*? unless perhaps he will plead

\* Pag. 104.

Impudence: for with such men, *excusatiùs est voluntate peccare quam casu*, its counted a smaller fault to prevaricate on purpose, than err by mistake. He stops his Citation and Version in the very middle of the Sentence, and interprets τῆς ἀσεβείας τὴν ἀρχὴν, THE NEW IMPIETY; and then subjoins with a sneer, *So Zozimus impiously calls the Christian Religion*. If Zosimus speak not impiously, some body else does. For with him ἀσέβεια, *Irreligion, Neglect of Worship*, has only reference to the Pagan Rites; and particularly to Sacrifices and *Haruspices*. These *Constantine* had abandon'd, and for that reason deserv'd as well as \* *Cato the Censor*, to be put into our Writer's *List of Free-thinkers*. But see the Partiality! *Constantine* has lost his favour, because he first made the Government Christian: and an Author must be mangled, Sense and Grammar distorted, all rules of Syntax perverted, to bring out a little Blasphemy. *Αρχὴν τῆς ἀσεβείας ἐποίησατο*, *embrac'd the New Impiety?* and the *Christian Religion* meant by it? Intolerable Construction, and monstrous! there's scarce a such like *Prodigy* in his former Version of *Cicero*.



## XLIII.

The next Witness that he summons from the Shades is *Julian the Apostate*: and I wonder he did not call along with him *Judas Iscariot*. But what does *Julian* depose? Why, \* *the foresaid Conversion of Constantine gave occasion to him to satirize thus our Holy Religion*: † *Whosoever is a Ravisher, a Murderer, guilty of Sacrilege or any other abomination, let him come boldly: for, when I have wash'd him with this Water, I'll immediately make him clean and innocent: and if he commits the same crimes again, I'll make him, after he has thump'd his Breast and beat his Head, as clean as before.* And what can our writer make of this Satire, though I've mended his Version for him? A ridiculous and stale Banter, us'd by *Celsus* and others before *Julian*, upon the Christian Doctrines, Baptism, Repentance, and Remission of Sins. Baptism is rallied as *mere washing*; and Repentance as *thumping the breast* and other outward grimace. The inward Grace, the intrinsic Change of Mind are left out of the Character. And whom are we to be-

\* Pag. 118.

† *Juliani Caesares, in fine.*

lieve, these Pagans or our own selves? Are we to fetch our notions of the Sacraments from Scraps of *Julian* and *Celsus*? or from the Scripture, the pure Fountain; from what we read, know, and profess? And yet the Banter came more decently out of *Celsus* an *Epicurean*'s mouth, than out of *Julian*'s, the most bigotted Creature in the World. He to laugh at Expiation by Baptism, whose whole life after his Apostacy was a continued course of *καθάρμοι*, Washings, Purgations, Expiations, with the most absurd Ceremonies? addicted to the whole train of Superstitions; Omens, Presages, Prodigies, Spectres, Dreams, Visions, Auguries, Oracles, Magic, Theurgic, Psychomantic? whose whole Court in a manner consisted of *Haruspices* and *Satirisculi*, and Philosophers as silly as they? who was always poring in the Entrails of Cattel to find Futurities there? who, if he had return'd Victor out of *Persia* (as his very Pagan friends jested on him) would have extinguish'd the whole species of Bulls and Cows, by the number of his Sacrifices? I have drawn this character of him, from his own Writings, and the Heathens his Contemporaries: that I might not bring suspected Testimonies from Christian Authors. Though

even these allow him to have been *egregiæ indolis, an extraordinary Genius*; if he had not been spoilt by the Philosophers his Masters. The Truth is, those persons, for their Professorial interest, and to keep the Pagan System in some countenance against the Objections of Christians, had quite alter'd the old Schemes of Philosophy; and pretended to more Impulses, Inspirations, Revelations, and Commerce with the Deity, than Christians could truly do. Not one of those sanctified Philosophers but had Dreams, Visions, and Extatic Colloquies with Daemons every night: and with this trumpery they drew *Julian* off from Christianity, and made him think himself as great an Adept as any of his Teachers. He \* saw the *Sun* in a Vision, speaking to him in Verse, and foretelling the Death of *Constantius*; besides other innumerable communications with his favourite God *Mithras*. This was the sly way they took; *clavum clavo*, to surfeit him with Revelations, enough for a St. *Brigit*: nor could they ever have made him Apostatize, but by infatuating him with Superstitions. However, though Christianity suffer'd by losing one of his great Abilities and moral

\* *Zoëm. Pag. 155.*

Virtues, our modern Atheists can never reckon him on Their side, among the list of *Free-thinkers*.

XLIV.

Our Writer raises an Objection, which, unless he had better answer'd, he had better have let alone; \* *That Free-thinkers themselves are the most infamous, wicked, and senseless of all Mankind*. He pretends not yet to refute this from Fact and Experience, by telling Who He is, or Who are Members of his *Growing Sect*, that we might bring their Characters to the Touchstone; but he argues forsooth *a priori*.

The reproach of *Senseless* he confutes with ease, by a *self-evident* Proposition; † *For men that use their Understandings must have more Sense than they that use them not*. Very compendious truly! but out of too much precipitation he leaves his Syllogism in the lurch. He forgets to prove, that every man that *uses his Understanding* is (in the meaning of his Book) a *Free-thinker*. Without this, that same *Senseless* will still stick close upon him, and the closer for this very Syllogism.

\* Pag. 118.

† Pag. 120.

'Tis mere Chicanery in the Word: a *Free-thinker*, in this *self-evident* Proposition, is \* *any man that uses his Understanding*, that is, that *thinks* at all; a very comprehensive Definition. And yet presently in the next Paragraph, a *Free-thinker* is but *One of a Thousand*; one that *departs from the sentiments of the Herd of Mankind*; that is, (for he could scarce have told it us in a plainer description) a mere *Atheist*, or at least *No Christian*. Are not these two Acceptations of the same word wonderfully consistent? Either let him profess plainly, that no Christian, no Man but an Atheist, this One of a thousand, *uses his Understanding*, or let him own that himself has used none here; and that He and his Syllogism too have much of the *Senseless*.

*Infamy and Wickedness*, the second reproach, he thus repels from his Party: a *Free-thinker*, † who incurs *the whole malice of the Priests*, and is *sure to have 999 of a thousand for his enemies*, is *oblig'd for his own sake* IN THIS WORLD *to be virtuous and honest*. So that here, as far as this Argument goes, if the *Free-thinkers* are not wicked, it's only out of Fear and Restraint. A good hint how *virtuous* they would be, if the

\* Pag. 120.

† Ibid.

*Growing Set* should grow so numerous, as to promise themselves impunity; and face it out against infamy and scandal. If their *Honesty*, by their own confession, is owing to their Paucity, it is high time indeed to inquire into their numbers.

But (2dly) to commence a *Free-thinker*, \* requires great Diligence and Application of mind; and he expels all vicious dispositions and Passions by being never out of Action; and so we have another egregious Demonstration. But is this too to pass upon us for *self-evident*? Are all *Busy* men *Virtuous*? And are all *Free-thinkers Busy*? I'll be responsible for neither of the Propositions. But the poor Writer seems to hint here tacitly for himself, what *great diligence*, what *application of mind* he has us'd, to work himself into Atheism: how much more to compose such an elaborate Book? how many merry Meetings, and kind Assignations has he baulk'd, while he was gleaning his Bundle of Scraps? how many watchful nights and abstemious days has he pass'd in painful and dry drudgery; while you lazy † *Ecclesiastics*, he says, *were employ'd in the most innocent manner you can be; in mere eating and drinking?* And

\* Pag. 121.

† Pag. 114.

yet methinks you have done something else besides making good cheer ; or else *Germany* would not be so full of your Praises, and our Libraries full of your Books ; where such puny Performances as his, for all his *diligence* and *application*, will never deserve admission.

Well, but \* (*3dly*) *by much* Thinking (here again we are trick'd for *Free-thinking*) *men comprehend the whole compass of Human Life ; are convinc'd, that IN THIS LIFE Misery attends the practice of Vice, and Happiness that of Virtue ; and that to live pleasantly, they must live virtuously.* A wonderful discovery indeed ! and can no body *comprehend this*, but *Free-thinkers* and *Atheists* ? Why, this is the most beaten Topic in all the Books and Sermons of your *Clergy*, That even in This life a Virtuous man, a good Christian, is the most happy of men ; that God has forbid nothing beneficial and useful to us ; that besides the Future promises and threats, Virtue carries here its own reward, and Vice its own punishment. So that if This notion is sufficient to make a *Free-thinker* *Virtuous* ; much more will it operate upon *Christians*, when supported and enforc'd with a firm belief of another Life,

The Result then of his Arguments for a Free-thinker's *Virtue* is this, That *he fears Evil in this World*, That *he's a man of Business and Application*, and *loves Pleasure in this Life*. This is all the Security he offers for his Honesty and Good Behaviour. By which he declares himself and his Clan to be mere *Atheists*, as much as if he had spoke it out. For, as you see, Immortality is quite out of their Scheme; and the Saying us'd here, *To live pleasantly, they must live virtuously*, is the very Axiom of *Epicurus*, \* Οὐκ ἔστιν ἡδέως ζῆν, ἄνευ τῆ φρονίμως καὶ καλῶς καὶ δικαίως, *'Tis not possible to live pleasantly, without living wisely, honestly, and justly*, and so *vice versa*. This is said indeed; but said by Him with so ill a grace, as to set folks a laughing. And our Author might have seen how all the other Sects ridiculed this Magniloquence of *Epicurus*, as inconsistent with his whole System; and prov'd by set and legitimate Treatises, that *a true Epicurean could not live a Pleasant life, much less a Virtuous*. And I dare say, were this Writer's soul known, and if he speaks true of his *Application of mind*, he finds no great *Pleasure* in this gloomy doctrine of utter Extinction.

\* Κύριαι δόξαι, πημ. v. & epistola ad Menoeceam.

But



But to leave that to his own Conscience ; He is very odd and diverting, when to prove this *Epicurean* notion, he draws in two Passages of *Cicero* : \* *FOR who*, says he, *lives pleasantly, except him who delights in his duty, &c.* This is quoted out of the Fifth Paradox, where he argues in the *Stoical* Manner, *That the Wise man alone is Free, and every Fool a Slave: Quis enim vivit, ut vult, For who lives freely, as he list* (this our Writer translates *pleasantly*) *but he who delights in his duty, &c.* that is in short, *but the Wise-man of the Stoics?* Now, what a fetch and strein is here to draw this Character to the *Epicurean*? How decently it fits upon him? He might as justly apply to him all the Beatitudes in our Saviour's Sermon on the Mount.

But he has a second Passage, *Offices* I, 2. † *Whoever places Happiness in any thing besides Virtue, &c.* Another sagacious Application ! Is this the man, that for four pages together insults the Clergy for misapplying Passages of ‡ *Tully*? This in the *Offices* stands really thus: That great Author having determin'd to write a Book to his Son (whom he had then placed under a *Peripatetic*

\* *Pag.* 121. † *Pag.* 122. ‡ *Pag.* 137, &c.

Master) *About the Duties of Civil Life*, declares in the Proëme what Philosophers he would follow. *Because there are some Sects*, says he, *that by wrong stating the Ends of Good and Evil pervert all Civil Duty, Friendship, Justice, Liberality, Fortitude, Temperance. For he that separates the Chief Good from Virtue and Honesty, and measures it by his own Profit (if he is constant to his Principle, and is not sometimes overcome by Good Nature) can neither be friendly, just, nor liberal; neither can he be courageous, who declares Pain the greatest Evil; nor temperate, who maintains Pleasure to be the greatest Good. These Sects*, subjoins he, *if they are consistent with themselves, can have nothing to say, de officio, about Civil Duty. That Subject solely belongs to Stoics, Academics, and Peripatetics. Where it is manifest, the Sects he reflects on are the Epicureans and Cyrenaïcs: and we have his plain declaration, That upon those Principles no man can live honestly and virtuously. And yet this inauspicious Gleaner, this new Revivifor forsooth of Cicero, will needs wrest this very Passage to a commendation of Epicurus's and his own Rules of Morality. And pray observe, how gingerly he translates temperans, moderate in the enjoyment of Pleasure. Whereas*

tempe-

*temperance, according to Tully, in praetermittendis & aspernandis voluptatibus cernitur, consists in the neglecting and despising of Pleasure.* If our Writer should be found a Popish Priest at last, I dare say he's a very easy and moderate Confessor.

## XLV.

But he now leaves Arguments *a priori*, and proceeds to Historical Accounts; wherein he will shew, \* *That they who have been distinguish'd in all Ages for their Understanding and Virtue, have been Free-thinkers.* Such Free-thinkers as his Party are, or else all his labour is lost: and yet we shall find, that among his whole List there's scarce a Pair that will come under that Character.

SOCRATES, his first Instance, *the divinest man of the Heathen World, was, as he says, a very great Free-thinker.* By what mark or token? Why, † *he disbeliev'd the Gods of his Country, and the common Creeds about them.* Allow that; though just before his death he made a Hymn to *Apollo*, and left a Sacrifice to *Aesculapius*; yet why is this Character so peculiar to *Socrates*? I'll

\* Pag. 123.

† Ibid.

help our Author to a Million of *Free-thinkers*, upon the very same Reason. For *Constantine* himself, whom he abus'd before, and all the Pagan Converts to Christianity before Him and after, *disbeliev'd the (same) Gods of their Country, and the common Creeds about them*. Nay they far excell'd *Socrates* in their Free-thinking Quality; for He timorously \* *fell in with the reigning Superstition of his Country, and suffer'd it quietly to take its course*; but They heroically profess'd their true Sentiments; in spight of terrors and tortures, contemn'd, routed, and trampled down *the Gods of their Country*; till Pagan Superstition was quite extinct, and wash'd away with the blood of so many Martyrs. And why, pray, could not these deserve from our Writer the honourable name of *Free-thinkers*? The reason is manifest: the Christians were *Free-thinkers* at first, while they *contradicted the Herd of Mankind*; but now Christianity is establish'd, they themselves are become the Herd; and consequently Free-thinking now consists in contradicting them. Dare he deny this is his Notion? And that his Characteristic of Free-thinking is to oppose a great Majority? No matter whether right or wrong;

\* *Pag. 123.*

whether the Herd is in Truth or in Error, Free-thinking must be Singularity. \* *Un-thinking, shallow Fellow!* for at this rate, if the *Growing Set* should so spread, as to attain the name of the Herd; the only title then to Free-thinking would be to oppose the *Free-thinkers*.

Well, but *Socrates* † *declar'd his dislike, when he heard men attribute Repentance, Anger, and other Passions to the Gods; and talk of Wars and Battles in Heaven; and of the Gods getting Women with child, and such like fabulous and blasphemous Stories.* This is quoted by him out of *Plato* in *Euthyphrone*, as if they were that Author's own Words. And what a fine Scene am I entering upon? He to complain of *mangling, forging, and corrupting* Passages? And Himself here to forge so openly, on purpose to hook in some bold and saucy Blasphemy? *Repentance and Anger attributed to the Gods:* this glances aside at those frequent expressions of our Bible, *The wrath of the Lord, and, The Lord repented.* As if the whole Herd of Christians did not know, that these are not to be taken literally, but are spoken *ἀνθρώπου κατὰ ἄνθρωπον*, in a human manner, accom-

\* Pag. 104.

† Pag. 123.

modated to our capacities and affections: the nature of God being infinitely above all ruffles of Passion. And then *Wars and Battles in Heaven*: this is pointed against *Revelations XII. 7. And there was war in heaven; Michael and his Angels fought against the Dragon, and the Dragon fought and His Angels.* Now where has this Writer liv'd, or what *Idiot Evangelist* was he bred under; not to know that This is all Vision and Allegory, and not propos'd as literal truth. But his Mother perhaps, that gave him his first notions about *Bel and the Dragon*, might frighten too the naughty Boy with *Michael and the Dragon.* His last expression, *of the Gods getting Women with child*, without doubt was design'd by him as a Flout upon our Saviour's Incarnation.

But when we come to consult *Plato* himself in the Passage alledg'd here, how do all this Writer's Insinuations vanish; and how does his own Impudence and Prevarication appear? The whole Passage is no more than this; *Socrates* discoursing with *Euthyphron* an *Haruspex*, who was bringing an Indictment for Murder against his own Father, ask'd him if he thought it just and pious to do so: 'Yes, says the other, it is right and pious.

' pious to bring an offender to justice, though  
 ' he be my Father ; for so *Jove* bound his  
 ' Father *Saturn* in Chains, for devouring his  
 ' Children ; and *Saturn* before had castrated  
 ' his Father for some other Crime. I con-  
 ' fess, replies *Socrates*, when I hear such  
 ' things said of the Gods, \* *I assent with*  
 ' *some difficulty* : but do You think these  
 ' things true ? and that there are really Wars,  
 ' and Enmities and Battles among the Gods ;  
 ' and many other such matters, as Poets and  
 ' Painters represent ? These are all true, says  
 ' the other, and stranger things than these,  
 ' which I could tell you.' This is all that  
 is there said on this head : and then *Socrates*  
 proceeds in his disputation, upon the very  
 Concession that these accounts of the Gods  
 are true.

And hence first we may observe, that *Socrates*  
 was not so *free* a Thinker as our Writer  
 represents him. For according to *Varro's*  
 division of Religions into *Poetical*, *Civil*, and  
*Philosophical* ; it is the first here that *Socrates*  
 with some difficulty assents to, or very ten-  
 derly denies : whereas the *Stoics* that came  
 after him, treated openly that whole Poëtick

\* *Δυσχερὲς αὐτῷ ἀποδέχουμαι,*

System as *impious* and *superstitious*; \* and these very Stories of *Saturn* and *Jupiter*, and of the Wars with *Titans* and *Giants*, and of Gods against Gods, as *wicked Fables*, *anile Superstitions*, *foolish* and *pernicious Errors*. But as to the *Civil Religion*, *Socrates* never oppos'd it, but always countenanc'd it both by discourse and example. His Precept to his Scholars about matters of Worship, was to govern themselves νόμῳ πόλεως, by the *Custom of the Country*. He himself sacrificed regularly and openly both at home and at the public Altars; he sent his Friends to consult the Oracle at *Delpbi* upon all affairs of importance. How therefore will our Writer make out, *That he disbeliev'd the Gods of his Country*? That indeed was the Indictment against him; † Ἀδικεῖ Σωκράτης, ὅς ἡ πόλις νομίζει θεὸς εἰ νομίζων: but he did not plead Guilty to it. And, though our Writer should now convict him, yet I am sure his celebrated *Daemonium*, by whose admonition and impulse he guided all his affairs, sufficiently secures him from being list'd and consociated with our modern *Free-thinkers*.

\* Cicero de Nat. Deor. 11, 24, 28.

† Xenophon Memorab. lib. 1.



Another thing we may observe from this Passage of *Plato* is, the unfairness and malignity of our Writer; who without the least hint from his Author has foisted in two Scoffs and Contumelies upon the Scripture. There's nothing said there of *God's repentance and anger*; not a word of *Gods getting Women with Child*: why then does he suborn *Plato* to speak what he never said? Why so great a Name to cover his own Impiety? *Mala mens, malus animus*: and from this instance take the measure of our Writer's veracity.

But he will still press *Socrates* into the Service, and force him into his Regiment of Free-thinkers; \* *because he did not make Notions, or Speculations, or Mysteries, any parts of his Religion*. No. Mysteries? a wager with our Writer, that he was initiated in the Mysteries of *Ceres Eleusina*; and consequently, had he liv'd in the present age, would never have flouted *Christianity* for being *Mysterious*. But where is our Author's proof for this character of *Socrates*? Why, *he demonstrated all men to be fools, who troubled themselves with inquiries into Heavenly things; and ask'd such Inquirers, whether they had attain'd a*

\* Pag. 125.

*perfect knowledge of Human things, since they search'd into Heavenly?* This the shrewd Author gives as a Translation from \* *Xenophon*; and he proposes here *Heavenly things*, in the Christian Sense used by our Saviour and his Apostles. What shall I say, or what shall I not say? But I have spent already all my wonder and words too upon this Writer's Stupidity. Can any thing be plainer, than that the τὰ ὑπάνα, the *Heavenly things* in that passage of *Xenophon* mean *Celestial Bodies* and Appearances; their Causes, Magnitudes, and Motions? These Physiological Inquiries, which had employ'd the former Philosophers, *Socrates* let alone; and first turn'd his Speculations to Morality and human Life. This is it, that *Xenophon* says there express; and it is eccho'd over and over in all ancient † Authors. Let us take now our Writer's Argument, and see how it concludes: *Because Socrates did not cultivate Astronomy, but Ethics; therefore he had no Mysteries in his Religion.* Because our Writer has cultivated no Science at all; therefore he makes such silly Syllogisms, and Blunders abominable.

\* Memor. lib. 1. † See Cicer. Acad. I. 4. Tuf. III. 4. & V. 4. Diogenes Laert. in Soc. and many more.

## XLVI.

To bring PLATO in among his *Free-thinkers*, our Writer is put hard to his shifts, and forc'd to make several doubles. He was not so free, \* he owns, as *Socrates*; but alarm'd at His fate, kept himself more upon his guard, *and never talk'd publicly against the Religion of his Country*. This is arguing backwards, and gives him one remove Out of the List. But he brings him back with a fetch, *For he thought himself into notions, so contrary to those known in Greece, and so resembling Christianity; that as some Christians suspected He had read the Old Testament, so Celsus charges our Saviour with reading and borrowing from him*. Allow this, and admire the consistency of our Writer's language and sentiments. The *Free-thinking* of Plato, by his present account of it, consisted solely in approaching to Christianity: but our modern Free-thinking lies wholly in receding from it, in a course retrograde to that of Plato. This Free-thinking is a mere *Empusa*; it changes shapes as fast as *Vertumnus*:

*Quo teneam vultus mutantem Protea nodo?*

\*. Pag. 126.

But

But he goes on, and remarks, \* *That Origen indeed very well defends our Blessed Lord from Celsus's Charge.* When you see the words *very well*, and the compliment of *Blessed Lord*, you are to expect from our Writer some smart piece of Burlesque. And here you have it; For Origen, says he, *well replies, That Celsus deserves to be laugh'd at, when he affirms JESUS had read Plato: who was bred and born among the Jews; and was so far from having been taught Greek Letters, that he was not taught Hebrew Letters, as the Scriptures testify.* You see, Origen's answer here is commended as *very good*; to insinuate with a sneer, that our Saviour was *illiterate*. Contemptible Buffoon! Origen did not mean, he had *no Letters*, but that he did not acquire them in the vulgar way, by institution and industry. He was θεοδιδάκλος, αὐτοδιδάκλος, *taught of God, taught of Himself.* Which made the Jews exclaim, who knew his Parentage and Education, † Πόθεν τὸ τοῦτο ἡ σοφία αὐτῆς; *Whence hath this man this wisdom?* Need He to learn Languages under a Preceptor, who could give to his Disciples the Gift of all Languages? Need He be taught Wisdom by Plato or Gamaliel who

\* Pag. 127. † Matt. XIII. 54.

was *Essential Wisdom itself*, ἡ σοφία καὶ ὁ λόγος θεῶ.

But he has another Gird upon Christianity ;  
 \* For Amelius, a Heathen Platonist, upon reading the first verses of St. JOHN the Evangelist, cried out, By Jove, this Barbarian is of our master Plato's opinion : where he imposes again on the English Reader with his Barbarian, as he did before with his Idiot Evangelist. For ὁ βάρβαρος in the Original has no notion in it of Contempt of the Person ; but relates solely to the Country of Palestine, as out of the bounds of Greece. But, pray, where did our learned Writer find this odd and scurrile Turn of Amelius's words ? The passage itself, Amelius's own Writing, is extant in † Eusebius, Theodorit, and Cyrill ; which I shall translate without either forging or mangling : And this, says Amelius, was ὁ λόγος the Word : by whom, being himself eternal, all things that are existed ; as Heraclitus would maintain : and indeed whom the Barbarian affirms, having the place and dignity of the Beginning (or Principle) to be with God, and to be God ; by whom all things intirely were made ; in whom whatever was

\* Pag. 127. † Euseb. Praep. p. 540. Theod. Graec. Affect. p. 33. Cyrill. c. Julian. p. 283.

*made bath it's Life and Being; who descending into Body, and putting on Flesh, took the form of Man; though even then he gave proof of the Majesty of his Nature: nay, and after his dissolution, was deified again; and is God, the same he was before he descended into Body, and Flesh, and Man.* Is there any Air in all this of Banter or Contempt? Has it not, the very contrary, an air of the most serious Assent and Approbation? Has he not paraphras'd the Evangelist's words in the best stile and manner? *Υπαράγεται ὃ θαύμαζε*, says *Theodorit*; *Amelius venerates and admires the Proëme of St. John's Gospel*: and perhaps it was he (though no worse, if it was another *Platonist*) who said, \* *It deserv'd to be writ in Letters of Gold, and set in the most conspicuous place in every Church.* And who now is the *Barbarian*, but our Writer himself? The *Platonist* he brought to affront the Evangelist, is found an Adorer of him. I hope he'll learn in his next Performance, not to depend too much on second or fifth-hand Citations.

\* Augustin de Civ. Dei X. 29. Quod initium S. Evangelii, cui nomen est secundum Joannem, quidam Platonius aureis literis conscribendum & per omnes Ecclesias in locis eminentissimis proponendum esse dicebat.

Our Author seems sensible, that he drags *Plato per force* into the Club of *Free-thinkers*; as *Cacus* did his Oxen into his Cave by the Tails. For which hanging back and reluctancy *Plato* shall have a dash; and since he cannot make a good *Free-thinker* of him, he'll make him a Creed-maker: \* *For several of his Notions became fundamental Articles of the Christian Faith.* It really may be so: for the first Article of My faith is, *I believe in God, and that † He that cometh to God, must believe that he is; and that he is a rewarder of them that diligently seek him.* And I persuade myself, that *Plato* and his Master, and many other Good men, before our Saviour's manifestation, had the very same Article. And I had rather have my Soul be with those, though they had not the light of the Gospel; than with such of our Moderns, as trample Pearls under their feet, and rend those that lay them before them. But I do not owe this Article to *Plato*, but to God the common Author of Nature, and Father of rational Light. When our Writer specifies more Articles, as borrow'd from *Plato*, your own Divines will take care of him, and do justice to Revelation.

\* Pag. 128. † Heb. XI. 6.

Yes, \* *but zealous Christians forg'd several things under Plato's name, with which they had great success in the Conversion of the Heathen World.* He's at his old Charge of Forgery, though it never succeeds in his hands. And what, pray you, did they forge? Why, *the Thirteenth Letter to Dionysius, printed in his Works.* But is this our Author's own Criticism? is it supported by any reasons hammer'd on his own Anvil? Not the least pretence to those: but he refers to Dr. Cudworth, and the business is done. O wretched Gleaner of Weeds! Has he read that noble work, *The Intellectual System*, to no better purpose? One oversight, one error he culls out for his use; and passes over a thousand noble Truths, that might have made him a better Man, and no Writer.

The Doctor there says, † *It is supposititious and counterfeit by some zealous and ignorant Christian; as there is accordingly a Νοδύεται or Brand of Bastardy prefix'd to it in all the Editions of Plato's works.* That's true indeed of the *Brand*; but he was a bold Ignorant that put it there. That Letter is as genuine as any of the rest; and was receiv'd in the List before the Christian

\* Pag. 128.

† Cudworth, p. 403.



Name began. \* *Laërtius* an *Epicurean*, who liv'd in *Antoninus Pius's* time, gives a Catalogue of them all; *Ἐπιστολαὶ τρισκαίδεκα*, says he, *Epistles Thirteen*: and so *Suidas* in *Εὐπράττωι*: but take this Branded one away, and there are but *Twelve*. Among these are *πρὸς Διονύσιον τέτταρες*, *Four*, says he, to *Dionysius*: remove this suspected one, and there remain but *Three*. In a word, all the present *Thirteen* answer exactly to His list, both in Names and in Number; except a small various *Lectio*, To *Aristodorus* the Xth Letter, whom he calls *Aristodemus*. And this alone is sufficient to clear the Christians of the pretended Forgery. For surely *Laërtius* could come at Copies of *Plato* 200 years old; since we now have them of 700 or more: and if the present XIII<sup>th</sup> was there, it must be writ before Christ was born. But to go farther still: this Recension of *Plato's* works he gives not from Himself, but from *Thrasyllus*; who flourishing in the time of *Augustus* must needs be older than Christ. Nay he cites, without the least hint of diversity in the Number, another Recension by *Aristophanes Grammaticus*; who was a Writer 200 years before the Christian *Æra*.

\* In *Platone*, 111. 61.

And

And now, if we look into the internal character of the Letter it self, it will have all the marks of Genuineness. 'Tis not some staple Common Place, as most of those forg'd by the Sophists are ; but a Letter of Business, circumstantiated with great Variety of Things and Persons, all apt and proper to the Writer, and to the Date. It was forg'd therefore by no body ; much less by any *Christian* : who certainly would never have put Idolatry into a Letter, *made* (as our Writer says) *for the Conversion of the Heathens. I have got you, says Plato there, a Statue of Apollo ; and Leptines conveys it to you : it's made by a young and good Workman, whose name is Leochares* : this was that *Leochares*, afterwards a most famous Statuary, celebrated by *Pliny* and *Pausanias* : and the Time hits exactly, for then he was young. Which is as great a Mark, that the Letter is genuine ; as it is a Demonstration, that no *Christian* forg'd it. And lastly, the Ground of this suspicion, a Passage yet extant in it and quoted by \* *Eusebius* and *Theodoret*, is a weak and poor Pretence. *As for the Symbol*, says he, *or private Mark you desire, to know my serious Letters and which contain my real*

\* Euseb. Præp. p. 530. Theod. Affect. p. 27.

*Sentiments from those that do not so; know and remember, that Τῆς μὲν σπουδαίας ἐπιστολῆς Θεὸς ἄρχει, Θεοὶ δὲ τῆς ἥττονος, GOD begins a serious Letter, and GODS one that's otherwise.* This the Fathers (and not unjustly) made use of as some indication, that *Plato* really believed but One God.

Which notion your Learned Doctor not approving, as contrary (in his opinion) to the *Platonic* System, he decries the Letter as spurious. But this is no Consequence at all, whatsoever becomes of *Plato's* true Thoughts. The *Symbol* he here speaks of, made no part of the Letters, nor began the first Paragraph of them: for here's neither Θεὸς nor Θεοὶ in that manner in any one of the Thirteen. 'Twas extrinsic (if I mistake not) to the Letter, and was a mark at the top of it in these words, Σὺν Θεῷ, if it was a serious one; otherwise, Σὺν Θεοῖς. These two were the common Forms in the beginning of Writings or any Discourse of importance: and in their usage were equivalent and indifferent; Philosophers, as *Xenophon* and others, having it sometimes Σὺν Θεοῖς; and Poets, as *Euripides* and *Aristophanes*, Σὺν Θεῷ. So that *Plato* could not have chosen a Symbol fitter for his turn; being in neither way liable to any suspi-

suspicion ; nor any Inference to be drawn from it to discover his real opinion. And yet I am so much a friend to *Eusebius's* remark, that I would not wish *Plato* had made the Other choice, to put  $\Sigma\upsilon\tau\ \Theta\epsilon\acute{o}\iota\varsigma$ , in his Solemn Letters, and  $\Sigma\upsilon\tau\ \Theta\epsilon\tilde{\iota}\phi$  in his Slight ones.

Had our Writer carried his point in this instance of Forgery, could he have done any great Feats with it? Yes a mighty one indeed! he could have added one *Pious Fraud* more, to a hundred others that are detected ready to his hand. But, pray, who are the discoverers of them? The Christian Priests themselves: so far are they from concealing or propagating them, or thinking their Cause needs them. And I challenge Him and the whole Fraternity to shew One single one that They discover'd, and owe not to the Clergy? Even this mistaken one is pick'd from your *Cudworth*. Most able Masters of Stratagem! ever to hope to vanquish Religion by Arms borrow'd from the Priests? They may be sure, there's no danger of the strong Town's being taken, while the Garrison within can afford to lend the Besiegers Powder.

So far are the modern Christians from protecting old Forgeries, that they are ready to  
cry

cry *spurious* without ground or occasion. As not only this XIII<sup>th</sup> by Dr. Cudworth, and before him by *Aldobrandinus*, but another Letter of *Plato's* is call'd in question by *Menagius*. \* *There are Thirteen Letters extant*, says he; *among which, one to Erastus and Coriscus, quoted by Clemens and Origen, is now wanting: but it seems to have been Spurious, and forg'd by the Christians.* Now all this is mere dream and delusion. That very Letter is expressly nam'd by *Laertius*, Πρὸς Ἐρατίαν καὶ Ἐράστου καὶ Κορίσκου μία, *one*, says he, *to Hermias and Erastus and Coriscus*; and it's the VI<sup>th</sup> of the present Set of Thirteen; and the Passages thence cited by *Origen*, *Clemens*, and *Theodorit* too, are extant there exactly; and there's nothing in it for the Christian Cause, but what may be prov'd as strongly from several other places of *Plato's* undoubted Works. But what mischief have I been doing? I have prevented our *Free-thinker*: who, after he had dabbled by chance in *Menagius*, might have flourish'd with a new Forgery, and magisterially preach'd it to his credulous Crew.

\* *Aldobrand. & Menog. ad Laertium III, 61.*

## XLVII.

ARISTOTLE, the next in the *Free-thinking* Row, makes a very short appearance there, and goes quickly off the Stage. His Title hangs by two slender Threads; first, \* *That he furnish'd Articles of Faith to the Popish Church, as Plato did to the Primitive.* Now I had thought, that *Creed-making* and *Free-thinking* (even allowing the Charge to be true) had been words of a disparate Sense, that look'd askew at each other: and how both of them come to fit so amicably upon *Aristotle*, surpasses my comprehension. But the matter is no more than this: As the Primitive Christians in their disputes with the Pagans made great use of the *Platonic* Philosophy; not to coin Articles, but to explain them, and refell the Adversaries objections: so the School-men, in the Popish times, had recourse to the *Peripatetic*, the sole Systeme then in vogue. And yet these did not *make* Articles from it: our Author's weak, if he thinks so: neither did *Palavicino* so mean it. The peculiar Doctrines of that Church came from Politics, not Metaphysics; not from

\* *Pag.* 128.

the Chairs of Professors, but from the Offices of the Roman Court. And the Schoolmen were their Drudges, in racking *Aristotle* and their own Brains to guild and palliate such gainful Fictions; and to reconcile them, if possible, to Common Sense, which ever hated and spurn'd them.

The Second Title *Aristotle* holds by, is a charge of \* *Impiety*; which I must own promises well, if it could be made good: for That Word and *Free-thinking* are very closely combined, both by Affinity and old Acquaintance. *He was forc'd*, says he, *to steal privately out of Athens to Chalcis; because Eurymedon, a Priest, accus'd him of Impiety, for introducing some Philosophical Assertions contrary to the Religion of the Athenians.* The Voucher he brings for this is *Diogenes Laertius*: but under his old fatality of blundering, he summons a wrong witness. *Origen* indeed says something to his purpose, that he was impeach'd διὰ τὰ δόγματα τῆς φιλοσοφίας αὐτοῦ, *for some Doctrines of his Philosophy.* But *Laertius* and *Athenaeus* lay the Indictment quite otherwise; *for Impiety, in writing and daily singing a Paean* (a sort of Hymn peculiar and

\* Pag. 128.

sacred to the Gods) to the Memory of his Patron *Hermias*, Tyrant of *Atarna*, an Eunuch, and at first a slave. This short Poem, in the Dithyrambic Stile, is yet extant in both those Authors :

Αρετὰ πολύμοχθε,  
Γένει βροτείῳ  
Θήραμα κάλλιπον βίῳ, &c.

So the words are to be read and pointed. Neither is there any doubt but this was the sole Charge which that Sycophant brought against him : for if he had impeach'd his Doctrines, there had been no need of this Stale business ; which was then of xx years standing, the death of *Hermias* happening in *Aristotle's* xl<sup>th</sup> year, and this Accusation in his lx<sup>th</sup>. So that Another of our Writer's Lift is like to give him the flip : for the Impeachment, we see, was not against the Philosopher, but the Poet ; not for *Free-thinking*, but the reverse of it *Superstition* ; for deifying a Mortal Man, not for ungoding the Deities.



## XLVIII.

But he's now come to **EPICURUS**, \* *a man distinguish'd in all Ages as a great Free-thinker*; and I do not design to rob our *Growing Sect* of the honour of so great a Founder. He's allow'd to stand firm in the List, in the right modern Acceptation of the word. But when our Writer commends his *Virtues towards his Parents, Brethren, Servants; Humanity to all, Love to his Country, Chastity, Temperance, and Frugality*; he ought to reflect that he takes the character from *Laertius*, a domestic Witness, and one of the Sect; and consequently of little Credit where he speaks for his Master. I could draw a Picture of *Epicurus* in features and colours quite contrary; and bring many old Witnesses, who knew and saw him, to vouch for it's Likeness. But these things are trite and common among men of true letters: and our Author and his Pamphlet are too contemptible, to require Common Places in answer.

But the *Noble Quality* of all, *the most divine of His and all Virtues was his Friend-*

\* Pag 129.

*ship*; so cultivated in perfection by Him and his Followers, that the Succession of His School lasted many hundred years, after all the others had fail'd. This last part is true in the Author from whom it's taken; but our Gleaner here misunderstands it. The Succession indeed continued at *Athens*, in the Garden dedicated to it; longer than the other Sects possess'd their first Stations. But it's utterly false, that Professors of it lasted longer in general, than those of the others. Quite contrary: 'tis well known that the *Platonists*, *Peripatetics*, and *Stoics*, or rather a Jumble and Compound of them all, subsisted long after the Empire was Christian: when there was no School, no Footstep of the *Epicureans* left in the World.

But how does our Writer prove, that this noble Quality, *Friendship*, was so eminently cultivated by *Epicurus*? Why, *Cicero*, says he, though otherwise a great Adversary to his Philosophical Opinions, gives him this noble Testimony. I confess, it raises my scorn and indignation at this mushroom Scribler; to see him by and by with an air of superiority prescribing to the whole Body of your Clergy, the true method of quoting *Cicero*. They consider not, says he, he writes in

*Dialogue* ; but quote any thing that fits their purpose, as *Cicero's* opinion, without attending to the Person that speaks it ; \* *Any false Argument, which he makes the Stoic or Epicurean use, and which they have thought fit to sanctify, they urge it as Cicero's Own.* Out of his own Mouth, this pert Teacher of his Betters :

Ἀλλῶν ἰατρός, αὐτὸς ἔλκεσι βρώων.

For this very *noble Testimony*, which *He* urges here as *Cicero's* own, comes from the mouth of † *Torquatus* an *Epicurean* : and is afterwards refuted by *Cicero* in his own name and person. Nay so purblind and stupid was our Writer, as not to attend to the Beginning of his own Passage, which he ushers in thus dock'd and curtail'd : *Epicurus ita dicit, &c. Epicurus declares it to be his Opinion, that Friendship is the noblest, most extensive, and most delicious pleasure.* Whereas in *Torquatus* it lies thus : ‡ *The remaining Head to be spoke to is FRIENDSHIP ; which, if Pleasure be declar'd the Chief Good, You affirm will be all gone and extinct : de qua Epicurus quidem ita dicit, concerning which*

\* *Pag.* 138. † *De Fin.* I. 20. ‡ *De amicitia, quam, si voluptas summam sit bonum, affirmatis nullam omnino fore,*

Epicurus declares his opinion, &c. Where it's manifest, that *Affirmatis, you affirm*, is spoken of and to *Cicero*.—So that here's an *Epicurean* Testimony of small credit in their own case (though our Writer *has thought fit to sanctify it*) flurr'd upon us for *Cicero's*; and where the very *Epicurean* declares, that *Cicero* was of a contrary Opinion.

That an *Epicurean* who professes to cultivate Friendship for no other end than his own Profit and Pleasure, could not upon that principle be a true and real FRIEND, was the general affirmation of all the Sects besides. *Cicero*, an *Academic*, is constant in this Charge; as in the \* II<sup>d</sup> book *de Finibus*, where he answers this passage of *Torquatus*; in *Offices* I. 2. cited here above, and in III. 33. *De Amicitia*, c. 13. *Academ.* II. 46. *De Nat. Deorum* I. 44. 'Tis true, he does acknowledge that several of that Sect were his Own good friends, and men of Virtue and Honour: but then he declares he imputed this, *Naturae non Disciplinae*; to their Good Nature and not their Doctrine; their Lives being better than their Principles. I could add numbers of *Greeks* concurring in this accusation: but I'll content myself with

\* De Fin. II. 24, 25, 26.

*Plutarch*, whom our Writer so extols for his *Learning* and *Virtue*, and places among his *Free-thinkers*. He impeaches the *Epicurean* notions, as destructive not of \* *Friendship* only, but of *Natural Affection*. Nay he sums up their common Character in a few comprehensive words, Ἀφιλία ἀπραξία, εὐθιότης ἡδυνάθεια, ὀλιγωρία, † *Unfriendliness, Unactiveness, Ungodliness, Voluptuousness, Unconcernedness*. These Qualities, says he, all *Mankind*, besides themselves, think inherent in that *Set*. And what's like to become now of his *Hero's* noble quality? Which of the *Free-thinkers* must we believe? Our Writer has muster'd them together, as if they were all of one side : but when they are turned loose into the Pit ; they play exactly the same game as the famous *Irish-man's* Cocks did.

But see the Sneer, for the sake of which this *Epicurean Friendship* was introduc'd by him : ‡ *We Christians*, says he, ought still to have a higher Veneration for *Epicurus* ; because even our Holy Religion itself does not any where particularly require of us such a high degree of *Virtue*. So that we are to supply and perfect the Gospel Moral out of an

\* Plutarch contra Coloten, p. 2037, 2041, 2058. † Idem, p. 2018. ‡ Pag. 129.

Atheistical System; and *Christ* is to go to *Epicurus*, as to the superior *Rabbi*. Impudent, and dully profane! In the Old Testament *Friendship* is celebrated both by excellent Precepts and eminent Examples: but there was no occasion to do it in the New. That Quality is so exalted and expanded there, that it loses its very name, and for *Φιλία Friendship* becomes *Φιλανθρωπία* and *Αγάπη, Brotherly Love and Charity*. Friendship in the Pagan Notion was \* *inter duos aut inter paucos, circumscribed within Two Persons or a Few*: whence *Aristotle's* Saying was applauded, ὁ φίλος ἢ φίλος, *He that has Friends, has no Friend*: but Christian Friendship or Charity, in the same degree of Affection, is extended to the whole *Household of Faith*; and, in true Good-will and Beneficence, to all the race of Mankind. Not that particular Friendships arising from Familiarity and Similitude of Humours, Studies, and Interests, are forbid or discouraged in the gospel: but there needed no Precept to appoint and *require*, what Nature itself, and Human life, and mutual Utility sufficiently prompt us to. A Bridle was more necessary than a Spur for these Partial Friendships; where the

\* Cicero de Amic. cap. V.

straight Rule of Moral is often bent and warp'd awry, to comply with Interest and Injustice under a specious Name: as many of the most magnified Instances sufficiently shew. But I'm insensibly here become a Preacher, and invade a Province, which You Clergy-men, and the *English* of all others, can much better adorn.

## XLIX.

Before I proceed to the Next in his Row, I shall make a general Remark on our Writer's Judgment and Conduct. He has brought the Authors of three Sects, *Plato*, *Aristotle*, and, with the greatest mark of approbation, *Epicurus*. Pray, how came he to drop the Others? *Aristippus* the *Cyrenaic* cried up *Pleasure*, as much as that *Gargettian* did; had Strumpets for his Mistresses and She-disciples, as well as He; and well deserv'd the honour of being in the List. Even *Dio-genes* the *Cynic* would have made a laudable *Free-thinker*, for that single Assertion, *That Marriage was nothing but an empty Name; and \* He that could persuade, might lie with any Woman that could be persuaded.* Nay

\* Τὸν πείσασθαι τῇ πειθισίᾳ συνῆται. Laert.

even *Zeno* himself, the Father of *Stoicism*, as gruff as he look'd, might have enlarg'd our Writer's Catalogue, for some very *Free Thoughts* about the Indifferency of things ; \* *That all Women ought to be common ; That no Words are to be reckon'd obscene ; That the Secret Parts need no Covering ; That Incest and Sodomy have no real Crime nor Turpitude.* Where was our Author's Reading, when he omitted such illustrious Examples, that might have graced and dignified his List, full as much as *Epicurus* ?

The Remainder of his Roll are not Founders, but Followers of the several Sects. But be they One or the Other, Masters or Scholars ; what shallowness, what want of Thought in our Writer, to impose and press these upon Us for our imitation in *Free-thinking* ? Many of his Blunders are special, and reach no further than a Paragraph : but here his Stupidity is total ; and in the whole Compass and last Tendency of his Passages he's as blind as a Mole. The great Outcry against the Church, which is always in his Mouth, is it's Imposing a System of Opinions to be swallow'd in the gross, without liberty of examining or dissenting. Allow it :

\* *Sextus Empir.*

though



though even This is false, the Impos'd Opinions being few and true and plain; and a large Field left open for Freedom and Latitude of Thought: as his own Book attests, which is mostly spent in collecting the various Notions of your Clergy. But how would our Writer mend this? by recommending the Freedom of the Leaders and Followers of the Sects of Philosophy? Ridiculous direction! Bid us copy Free Government from *France*, and Free Toleration from *Spain*. Those very Sects, all without Exception, prescrib'd more imperiously than Christianity itself does: and not in a few Generals, some easy Articles of a short Creed; but in the whole extent of Reasoning, both Natural, and Moral, and even in Logical Inquiries. Any Scholar of a particular Sect, though commonly enter'd in it young; and by his Parent's choice, not his own; was to be led shackled and hoodwink'd all the rest of his life. He assented and consented to his Philosophical Creed in the lump, and before he knew the Particulars. It was made the highest Point of Honour, never to desert nor flinch: *Scelus erat dogma prodere, It was flagitious to betray a maxim: they were all to be defended, sicut moenia, sicut caput & fama,*  
like

like his *Castle*, as dear as his *Life and Reputation*. And there were fewer Instances then of leaving one *Sect* for another, than now we have of *Defection* to *Popery*, or of *Apostacy* to *Mahometism*. And I'll give our *Writer* one *Observation* upon *Cicero*, better worth than all he has told us; That in all the *Disputes* he introduces between the various *Sects*; after the *Speeches* are ended, every man sticks where he was before: not one *Convert* is made (as is common in modern *Dialogue*) nor brought over in the smallest *Article*. For he avoided that violation of *Decorum*; he had observ'd in common *Life*, that all persevered in their *Sects*, and maintain'd every *Nosstrum* without reserve. But of all *Sects* whatever, the most superstitiously addicted and bigoted to their Master were our *Writer's* beloved *Epicureans*. In others, some free-thinking or ambitious Successor might make a small *Innovation*, and thence forwards there was some scanty room for domestic *Disputation*; but the *Epicureans*, those *Patterns* of *Friendship*, never \* disagreed in the least point: all their Master's *Dreams* and *Reveries* were held as sacred as the *Laws* of *Solan* or the *Twelve Tables*.

\* Laërtius, Numenius, &c.

'Twas ἀσέβημα, παρὰ νόμῳ, *unlawful, irreligious*, to start one free or new Notion; and so the stupid Succession persisted to the last, in maintaining that the Sun, Moon, and Stars, were no bigger than they appear to the Eye; and other such Idiotic Stuff, against Mathematical Demonstration. *O fine Liberty! O Diligence and Application of Mind!* This is our Writer's admired Sect: these his Saints and his Heroes. Could it be revived again at *Athens*, he deserves for his superior Dulness to be chosen Κηποτύραννος, \* *the Prince of the Garden*.

## L.

We are advanc'd now to PLUTARCH, whom, though a *Heathen Priest*, he will dub a *Free-thinker*. This is very obliging: but in the close of his Catalogue he'll extend the same favour even to the *Jewish* Prophets, and the *Christian* Priests. I perceive his Politics, *totum Orbem civitate donare*, to make all Religions in the World free of his *Growing Sect*. It will grow the better for it; especially if he aggregates to it his *Talapoins* and his *Bonzes*. But wherein has *Plutarch*

\* Laërt. in Epicuro.

so obliged the Fraternity? in his Treatise of *Superstition*; a long Passage out of which fills \* two of our Writer's Pages: and yet the whole is pure Impertinence, and contributes nothing to any *Free-thinking Purpose whatever*.

The design of *Plutarch* is to shew the deplorable misery of Superstition, when it is in Extremity; when a man imagines the Gods, under the same Idea we now do the devils; when he fancies them † ἐμπλήκτες, ἀπίστες, εὐμεταβόλους, τιμωρητικὸς, ὠμὸς, μικρολύπτες, *mad, faithless, fickle, revengeful, cruel, and disgusted at the smallest things*; when he figures Diana, Apollo, Juno, Venus, as acting under the most frantic and raving Distractions; when he approaches trembling to the Temples, as if they were the dens of Bears, Dragons, or Sea Monsters. When Superstition, says he, is arriv'd to this pitch, it's more intolerable than Atheism itself; nay it produces Atheism, both in others that see them, and in themselves, if they can emerge to it. For when Fools fly from Superstition, they run into Atheism, the other Extreme, \* ὑπερπυθίσαντες ἐν μέσῳ κειμένην τὴν Εὐσέβειαν, *skipping over Right Religion that lies in the*

\* Pag. 132, 133. † Plut. p. 295, 296. ‡ Ibid. p. 299.

*Middle.* This is the Sum of *Plutarch's* Book: and what's all this to our Writer's design? Superstition, under this Character, is not possible to be found in Christianity; it can be no where but under Pagan and Poetical Theology. In other \* Places the same Author scourges Atheism as severely as Superstition here: nay he prefers a moderate Superstition infinitely before it. But those Passages are to be drop'd; and this out of so many Volumes is singled out as a Flower: which yet serves to no better end, than to shew our Writer understands neither the Language nor the Sense.

*Superstition*, says he (by † way of inference) *by which the Greeks meant The Fear of God, and which Theophrastus in his Characters expressly defines so.* Not a syllable of this true. The *Greeks* meant not absolutely *Fear*, but an *erroneous and vitious Fear*: and *Theophrastus* defines it, not *δέος Fear*, but *δουλία, a vain Fearfulness*. And so *Cotta* in *Tully*, where he blames such as our Writer, ‡ *who not only root Superstition up, in qua est INANIS TIMOR Deorum, which is a VAIN FEAR of the Gods, but Religion too, which*

\* Contra Colotem, & alibi.  
Deor. I. 42.

† Pag. 132.

‡ Nat.

*consists*

*consists in the Pious Worship of them.* Nor does the Verse of *Horace* quoted by him in the Margin,

*Quone malo mentem concussa? timore deorum.*

prove his assertion. For there *Malo*, which precedes, communicates its signification to *Timore*; as if he had said plenarily, *malo timore*, a wrong and vitious Fear. The same Poët, *Odes* I. 35, 36.

— *Unde manum juvenus*

*METU DEORUM continuit? quibus*

*Pepercit aris?*

without doubt means *Religion*, and not *Superstition*: and so does *Terence* in *Hecyra*:

*Nec pol istae METUUNT DEOS, neque has respicere deos opinor.*

But there are other Strokes in the Version itself, that shew his Faithfulness and Ability. \* *But of all Fears*, says he, *none confounds a man like the Religious Fear.* Here on purpose he leaves his Guide, the last *English* Translator, who has it, *The vain Religious*:

\* *Pag.* 132.

and the Original, φόβος ὁ τῆς δουλοδαιμονίας, *the Fear arising from Superstition*. He will fix a Calumny on *Religion* and the *Fear of God*, in spight of his Author.

His Justness of thought is conspicuous in his Version of this Period: \* *Even Slaves forget their Masters in their Sleep: Sleep lightens the Irons of the Fetter'd: their angry Sores, mortified Gangrenes, and pinching Pains allow them some intermission at night: but Superstition will give no truce at night*. If *Plutarch* had writ no better in the Original, he would scarce have been now *the most known of all the Ancients*, but long ago had been forgot. Mind the absurdity: *THEIR angry Sores*, that is, *of the Fetter'd*: as if all Captives, or Criminals, or Slaves in Chains, *must needs* be full of Sores and Ulcers? And then *Mortified Gangrenes* allow some *Intermission* of Pain. If he had consulted Physicians, he might have known, that *mortified* parts can give no pain at all, and consequently have no *intermission*. And lastly, *Sores and Pains allow intermission* AT NIGHT: False; for Night is the periodical time of aggravation of Pains. *But Superstition will give no truce* AT NIGHT. Is that such a wonder?

\* Pag. 133.

even less truce than *in the day*; for darkness and solitude increase the Fears. What a series of Nonsense has he father'd upon *Plutarch*? Of which nothing appears in the Greek; neither *Their Sores*, nor *Mortified Gangrenes*, nor *At night*. I'll translate the passage word for word: *Sleep lightens the Irons of the Fetter'd: Inflammations of Wounds, Cancerous Corrosions of the Flesh, and all the most raging Pains dismiss men, while they sleep: Superstition alone gives no truce nor cessation even in Sleep*. If this is not unworthy of *Plutarch*, the other certainly becomes none but our Writer and his Company.

But now comes a signal Instance of the Lightness of his Hand, and the Heaviness of his Head. In the middle of his long Citation, page 133, after the words *At noon-day*, he drops the period which immediately follows in the Original; and transfers it into his 134th page, as if it was quoted from another Place, and belonged to another Head. Why this Legerdemain? Why this mangling and luxation of Passages? The Reason is apparent: for *Plutarch's* own words, as they were represented in the last *English* Version, not serving his turn; he quotes the place as it is translated forsooth in the *Characteristics*,



a Book writ by an Anonymous, but whoever he is, a very whimsical and conceited Author.

\* *O wretched Grecians* (so that Author renders *Plutarch*) *who bring into Religion that frightful Mein of sordid and vilifying Devotion, ill favour'd Humiliation and Contrition, abject Looks and Countenances, Consternations, Prostrations, Disfigurations; and, in the Act of Worship, Distortions, constrain'd and painful postures of the Body, wry Faces, beggarly Tones, Mumpings, Grimaces, Cringings, and the rest of this kind.* Thus far that nameless Opiniatre: and our worthy Writer introduces it with a grave Air, † *That Plutarch thus satirizes the public Forms of Devotion; which yet are such, as in almost all Countries pass for the true Worship of God.* This would partly be true, if those were really the words of *Plutarch*: but as not one syllable of them is found there, what must we think of this couple of Corruptors and Forgers? There is nothing in all this, but their own *Disfigurations* and *Distortions* of the Original; their own *Mumpings*, and *Beggarly Tones*, while they pretend to speak in *Plutarch's* voice.

\* *Pag.* 134.

† *Ibid.*

*Plutarch* having observ'd, *That Superstition alone allows no ease nor intermission, even in Sleep*; 'for their Dreams, adds be, do as much torment them then, as their waking thoughts did before. And then they seek for expiations of those Visions nocturnal; Charms, Sulfurations, Dippings in the Sea, Sitzings all day on the ground.'

\* *O Greeks, Inventors of Barbarian Ills,*

*whose Superstition has devis'd Rowlings in the Mire and in the Kennels, Dippings in the Sea, Grovelings and Throwings upon the Face, deformed Sitzings on the Earth, absurd and uncouth Adorations.* This is a verbal Interpretation of that Place; except that for σαββατισμός, *Sabbatisms*, I have emended it βαπτισμός, *Dippings*: and this, if I mistake not, for very good Reasons. Neither σαββατισμός, nor σαββατιζω is any where else heard of: and *Sabbata* being deriv'd and borrowed from the *Jews*; it is inconsistent with εξευρόντες, *Greeks Inventors* of such Evils, that are more worthy of *Barbarians*. But, what weighs

ἢ ὁ βάρβαρ' ἐξευρόντης Ἑλλήνας κακὰ,

ἢ διδασκαλίαν, πηλώσεις, καθάβορβορώσεις, βαπτισμούς, ῥίψης  
ἐπὶ πεδύσσωπον, αἰσχρὰς προσκαθίσεις, ἀλλοπρότους προσκοήσεις

most, the Author here describes the most painful and sorrowful instances of Superstition: but the *Sabbata* was a joyful Festival, made up of Ease, Finery, and good Cheer. This is certain from the *Jewish* Rituals, which exact that the very poorest should wear their best Garments, and eat Three Meals every Sabbath. And that *Plutarch* knew this, appears from his *Symposiacs*, IV. 5. where, he says, *The Jews honour the Sabbath, if possible, by \* drinking and carousing together; or, if that cannot be done, some Wine at least must be tasted:* and from this very Tract, p. 294. where he tells us, *That the Jews once suffer'd their Walls to be taken by the Enemies, without stirring to oppose them, σαββάτων ὄντων ἐν ἀγνάπτοις καθέζοντες, but sitting still, because it was Sabbath, in their New Cloaths, never sent to the Fuller:* which your last *English* Version absurdly translates, *Sitting on their Tails.* From the whole I suppose it is plain, that *Plutarch* would not mix a Rite which he knew to be joyful, with those other Ceremonies the most mournful and desponding. But then βαπτισμὸς, *Dippings* in Rivers or the Sea, exactly suits with the rest: both word and thing

\* Πίνειν καὶ οἰνῶσαι.

being

being immemorially known in Greece, and the most frequent way of Expiation with melancholy and dejected Bigots. Whence he himself has it a little before, *Ξάπτισον σεαυτὸν εἰς θάλασσαν*, \* *dip yourself in the Sea*: and that Verse of Euripides became proverbial:

*Θάλασσα κλύζει πάντα τ᾽ανθρώπων κακά :*

*The Sea does expiate all mortal Ills.*

And now I dare ask the Reader, if he has seen a more flagrant Instance of Unfaithfulness and Forgery, than This of our two Writers. *Humiliation and Contrition*, known Words in your *English* Liturgy, are to be traduc'd here under *Plutarch's* name. Where do Those and their other Phrases appear in the Original? or where do the Rites, He really speaks of, appear in your *Form of Worship*? Who among you *roul themselves in Mire, or wallow in Kennels*? a Ceremony fit only to be injoin'd to such *crack-brain'd* and *scandalous Writers*.

\* Pag. 288.

## LI.

He's got now to his *Latin* Free-thinkers, and the Leader of them is VARRO, \* *the most Learned of all the Romans*. Now Varro being a known *Follower of the Old Academy*, † *Veteris Academiae Sēctator*, that is, a true *Platonist*, we know all his System of Theology at once; and he cannot be called a *Free-thinker*, in either of the senses that our Writer plays and shuffles with. Not an *Atheist*, because the *Platonic* Notions had ‡ *a great Conformity with Christianity*: not a *free Reasoner* or Innovator; because being *addictus & juratus*, *engaged and sworn* to a Sect in the lump, he can scarce arrive to the name and dignity of one of our Writer's *Half-thinkers*.

Varro, who had made more Researches into the Antiquities of *Italy*, than any man before him, publish'd two large and voluminous Books, long ago lost, which he call'd *Antiquitates Rerum Humanarum & Divinarum*. In the latter of these, *about Divine Affairs*, the short Remains of which are chiefly preserv'd in St. *Austin de Civitate Dei*,

\* *Pag.* 134. † *Cic. Acad. I. 2. August. de Civ. Dei, VI. & VII. 17. XIX. 1, 3, 4.* ‡ *Pag.* 127.

he distributed Theology into *Poetical* or *Fabulous*, *Philosophical* or *Physical*, and *Civil*. *Mythicon*, \* says he, *appellant, quo maxime utuntur poetae*; *Phyſicon*, *quo philoſophi*; *Civile*, *quo populi*. *Primum, quod dixi, in eo ſunt multa contra dignitatem & naturam Immortalium ficta*. *In hoc enim eſt, ut Deus alius ex capite, alius ex femore ſit, alius ex guttis ſanguinis natus: in hoc, ut Dii furati ſint, ut adulteraverint, ut ſerviverint homini. Denique in hoc omnia Diis attribuuntur; quae non modo in hominem, ſed etiam quae in contemptiſſimum hominem cadere poſſunt*. In the FIRST, ſays he, *are contained many fables, contrary to the dignity and nature of Immortal Beings; that one God ſhould be born out of a Head (Minerva), another out of a Thigh (Bacchus), another from drops of Blood (Venus, Furies); that Gods were Thieves (Mercury), were Adulterers (Juppiter), were Slaves to a Man (Apollo); any thing in ſhort, that may be ſaid not only of a Man, but of the moſt deſpicable of Men*. This Paſſage our learned Writer cites, and uſhers it in thus: Varro, *the moſt learned of all the Romans, ſpeaking of THEIR Theology*, ſays: How of *Their's*, that is, the *Civil*; when he expreſſy ſays it

\* Auguſt. de Civ. Dei. VI. 5.

of the *Mythic* or *Poetical*? Was this downright Dulness in our Writer, or has it a mixture of Trick and Knavery? It is very plain, both in that Chapter of *St. Austin*, and in many other Places of that excellent Work, that *Varro* with great freedom censur'd the *Poetical* Theology; as all Sects whatever did, particularly the \* *Stoics*: but the *Civil* or the *Roman* he was so far from condemning, that he encourag'd and multiplied it. He counted that Performance, † *a great Benefit to his Countrymen, both in shewing them the Gods they were to worship; and what Power and Office every God had; and ‡ in many places religiously exhorted them to the worship of those Gods*: many uncouth Names of which he raised out of oblivion; assign'd to the most sordid offices of low and servile Life. And I verily believe, neither *Cicero*, nor any one Gentleman of that time, knew half of those Gods; till *Varro* brought them to light out of the obscure Superstitions of mean Artificers and Rustics. Where then was our Writer's Judgment, to list *Varro* among his *Free-thinkers*? but his *Learning*

\* See Remark XLV. page 33. † August. IV. 22. ‡ *Ibid.* 31. *Varro ad Deos colendos multis locis velut religiosus hortatur.*

too is as much display'd in his accurate Version. That period above, *Ut Deus alius ex capite, &c.* he renders thus: *As Gods begotten and proceeding from other Gods Heads, Legs, Thighs, and Blood.* Why, in the name of *Priscian*, is *alius ex capite*, out of other Gods Heads? It is manifest the illiterate Scribler for *alius* read it *alius* in the genitive. And why forsooth must he add *Legs*, and pin his own Ignorance on his Author? Does any Fable in the poetic system make a God born out of a *Leg*? And why must plain *Natus* in the *Latin* be transmuted into *begotten and proceeding*? for the pleasure of a silly fling at the *Nicene* and *Athanasian* Creeds? Surely such a series of Profaneness, Ignorance, and Nonsense could never *procede* from any *Head* but such a one as his is.

But he has another Passage from *Varro* (recorded too by *St. Austin*) where \* *de Religionibus loquens, speaking of Religious Institutions*, he says, *Multa esse VERA, quae non modo vulgo scire non fit utile; sed etiam tametsi falsa sint, aliter existimare populum expediat: Et ideo Graecos Teletas Et Mysteria taciturnitate parietibusque clausisse: That many things are TRUE, which are not only not fit*

\* August. IV. 31.



for the *Vulgar* to know; but, even if they should be false, it is fit the *Vulgar* should think otherwise: and that therefore the Greeks kept their Initiations and Mysteries in Secrecy and within private Walls. This Passage our Writer proposes, as a *Discovery* of Varro's *Free-thinking*. Now I should have thought it the very Reverse. For first he says, *The things are TRUE*: that is contrary, no doubt, to our Writer's *Free-thinking*: and then, *That though they should be FALSE* (not that he says, they are false) *the People ought not to know it*: that's flat and plain *Priestcraft*, our Writer's Hate and Aversion. How comes it then, that so sagacious a Person is enamour'd of this Passage? Why truly, as he has manag'd it, it will serve and bend to his purpose. For the Period *Multa esse vera*, *That many things are TRUE*, he has translated, *Many things FALSE in Religion*. What? *Vera, False?* *Non*, an Affirmative? 'Tis time for your Governors *de les petites Maisons* to take care of such a Scribler. But, besides his tricks in the Version, he shews his slight of hand upon the Original. For, instead of *Sed etiam tametsi falsa sint*, he exhibits it, *Et quaedam tametsi falsa sint*; and so makes Varro say positively, *That some things are false*. Now, what

what \* *foundation for this in any Manuscript or printed Copy whatsoever?* Is this his Honesty in Citations? Is this He, that upbraids others with *corrupting and misapplying* of Passages?

Yes; but St. *Austin*, after he had recited this Passage, subjoins his own Remark; *Hic certe totum consilium prodidit velut sapientium, per quos civitates & populi regerentur: Here Varro*, says he, *has discover'd* (unawares, or by an obscure hint) *the whole design, as of Wise Statesmen, by whom Societies were to be govern'd.* This place our † Author has borrow'd; but he might have produced more from the same Father; where he presses hard upon *Varro*, for glozing and soothing the *Civil* Religion contrary to his own Sentiments and Conscience: since he owns, that *if he had ‡ founded a new Community, he would have settled the Publick Worship, more ex Naturae formula, according to the model of Nature; but now he was to explain it, as he found it establish'd.* But of what use is this to our Author? If there's any relish of *Free-thinking* in it, it belongs to St. *Austin*, and not to *Varro*. The Christian Father speaks home, and condemns the *Civil* Theology equal with the *Poëtical*: but the

\* Pag. 93. † Pag. 125. ‡ August. IV. 3. V. 4.

Learned Pagan, being himself a Minister of State, and fearful of giving Offence (at that time especially, when the *Greek* Philosophy had not yet been made popular in the *Latin* Tongue) used great reserve and dissimulation : and though in many parts he corrected the publick Superstition, in the main he fix'd and promoted it. Not that he was himself Superstitious ; for in that very work he hints his own Sentiments, though occultly and by the by : he declares, \* that for above 170 years, the old *Romans* worshipped the Gods without any Images : *which Manner*, says he, *if it had still continued, the Gods would be adored with more purity and holiness* : and for This he cites the *Jewish* Nation, as a witness and example ; and concludes with a declaration, That they who first instituted Statues of the Gods, *& metum populis demississe & errorem addidisse, both took away the Fear of the Gods from the people, and gave them Erroneous Notions of them* : where note again by the way, that *Metus* is *Religion*, and not *Superstition*. And in other of his Writings, he on all occasions detected the artifices of knavish impostors : as in that at

\* August. IV. 31. Quod si adhuc mansisset, castius Dii observarentur.

*Falisci* \* near *Rome*, where a few Families call'd *Hirpi*, pretended to have the Gift of walking bare-foot upon burning Cinders without being singed, at an annual Sacrifice to *Apollo*; which *Virgil* magnificently expresses, *Aen. XI. 786.*

— *Cui pineus ardor acervo  
Pascitur, & medium freti pietate per ignem  
Cultores multa premimus vestigia pruna.*

On which place *Servius* the ancient Scholiast remarks, *That Virgil indeed says it was a Miracle; but Varro, who is every where an Overthrower of Religion, says their Feet were medicated and secured by an Ointment.* How would our Writer have flourish'd, if in his desultory Gleanings he had met with this passage, *Varro ubique expugnator religionis?* He would have slighted *St. Austin*, and adhered solely to the *Grammarian*, for proving *Varro* a *Free-thinker*. And yet upon the very same foot he must take *St. Austin* too into his List, and every particular *Christian*, that liv'd in the times of Paganism. For as *Servius* here by *Religio* means the *Vulgar, Popular, Civil Religion*; the *Christians* were in a compleat sense, both in Notion and Fact,

\* *Plin. Hist. VII. 2.*

*Expugnatores, the Overthrowers* of such Religion. And how little then is all this to our silly Writer's purpose? The more *Varros* and Great Men he quotes for disbelieving Pagan Idolatry; the more Justice he does to Gospel Truth, and the more Reason to the *Christian Establishment*.

## LII.

The next that enters the Scene, though he speaks but one Sentence, is \* *the Grave and Wise CATO the Cenſor, who will for ever live in that noble Free-thinking Saying, recorded by Cicero; which ſhews that he underſtood the whole Myſtery of the Roman Religion as by Law Eſtabliſh'd: I wonder, ſaid he, how one of our Priests can forbear laughing, when he ſees another.* Very ſhort, you ſee, but very pithy: and our Writer thought he made a moſt capital Jeſt and ſpiteful Inſinuation, when he ſaid *The Roman Religion as by Law Eſtabliſh'd.* 'Tis eaſy to know what he alludes to: but by that time I have done this Remark and the reſt, his own Ignorance and Stupidity will be ſo drag'd into the Light, that I myſelf ſhall hereafter wonder, If any

\* *Pag.* 135.

*of your Priests can forbear laughing, when he sees a Free-thinker.*

CATO the Elder, *homo antiqua virtute & fide*, a true old Roman, as his Countrymen were before the Grecian Literature got Settlement among them, liv'd and dy'd a Priest himself, *e Collegio Augurum*; was as knowing and tenacious of the Legal Superstitions, as any of his time; so as \* *he complain'd that many Auspices, many Auguries were quite lost and forgotten by the negligence of the Society of Augurs.* He was an enemy to all Foreign Rites, and jealous of the least innovation in the Antient Religion and Laws. He procur'd in the Senate, that *Carneades* the Academic, and *Diogenes* the Stoic, Embassadors from *Athens*, should immediately be dismiss'd, that they might not corrupt the Youth. He had an aversion to all Philosophy: in one of his Books he said, *Socrates* (the first in our Author's List) was a † *prating and turbulent Fellow*, for introducing Opinions contrary to his Country's Laws and Customs. Now one would hardly have guess'd, that a man of this Character should ever make a good Free-

\* *Multa Auspicia, multa Auguria, quod Cato ille sapiens queritur, negligentia Collegii amissa plane & deserta sunt.* Cic. Divin. I. 15. † *Δάλον η; βίαιον.* Plut. in Catone. p. 640.

*thinker.* I am rather of opinion that, if *Cato* in his *Censorship* had found one of that Species, he would have taken quicker and better care of him, than your patient Government is like to do of Yours.

But so it is: our Writer has met with a *Bon Mot* of this *Cato's*; which, according to his shallow Understanding and silly Interpretation, he presages *will ever live as a noble* Free-thinking *Saying*. I'll give it in *Tully's* words, from whom he here cites it; \* *Vetus autem illud Catonis admodum scitum est, qui mirari se aiebat, Quod non rideret haruspex, haruspicem cum vidisset*: and he might have added another place, which, since *Cato* is not mention'd there, shews it became Proverbial; † *Mirabile videtur, Quod non rideat haruspex, cum haruspicem viderit*. This our Author has thus render'd; *I wonder, said Cato, how one of OUR PRIESTS can forbear laughing, when he sees another.* What! *Haruspex* a *Priest* in general? And one of OUR, that is, the *Roman* *Priests*? Then *Cato*, who was One and liv'd to be the Senior of them, would have libel'd himself: he had ridiculed the Laws established, which he always zealously maintained: he had become, what he call'd

\* *Divin.* II. 24.      † *Nat. Deor.* I. 26.

*Socrates*, a *prating turbulent Fellow*, in doing at *Rome*, what He did at *Athens*. Surely there must be some Mistake: and we shall find it lies no where else, but in our Writer's empty noddle.

The whole matter is but this: The College of *Augurs*, of which *Cato* then was one, was of *Roman* Institution, founded by *Numa*: their Divination was made from observations of Birds and several other things within the Sphere of their Discipline: and as they were Persons of the first Quality, and all things were to be done *auspicato*, by their direction; they had vast Influence and Authority in all great Affairs both of Peace and War. But besides this Native Institution, a foreign and exotic Sect of Diviners had gradually grown in fashion, the *Haruspices* of *Tuscany*; whose skill and province reach'd to three things, *Extā, Fulgura, & Ostenta, Entrails of Cattle, Thunders, and Monstrous Births*. That These were proper to *Hetruria*, from one *Tages* their Founder; and not establish'd at *Rome*, but sent for and fetch'd thither upon occasions, may easily be prov'd. They are scarce ever mention'd without that hint: *Haruspex Etruscus*, says *Livy*, V. 15. *Haruspices ex Etruria acciti*, XXVII. 37. *Haruspicum scientiam*



*scientiam ex Etruria*, says *Cicero Divin. I. 22.*  
*Haruspices ne ex Etruria arcessantur*, *II. 4.*  
*Nostrorum augurum & Etruscorum & haru-*  
*spicum* (dele &.) *Nat. Deor. II. 4.* and for  
*Lucan I. 584.*

*Haec propter, placuit Tufcos de mare vetusta*  
*Acciri vates,* and *Martial III. 24;*  
*Quem Tufcus mactare deo cum vellet haruspex.*

This being observ'd and prov'd, the whole Reason and Drift of *Cato's* Saying will immediately appear.

For it often happen'd, that this Pack of *Hebruscan* Soothsayers gave their Answers quite cross to what the *Roman* Augurs had given: so that the two Disciplines clash'd; the one forbidding as unlucky and unsuccessful, what the other had allow'd as auspicious and prosperous. An example of which is recorded by *Cicero Nat. Deor. III. 4.* While *Tiberius Gracchus* was creating new Consuls, one of the Nominators suddenly fell down dead: however *Gracchus* proceeded and finish'd the Creation. But soon after the People had Scruples about it, and the *Haruspices* being consulted said, the Creation was vitious: *How,* says *Gracchus*, *in a great rage; I not create*

*create them right, who am both Consul, and Augur, and acted auspiciously? Do you, \*Tuscans and Barbarians, pretend to correct and controul the Auspices of the Romans? And so he bid them be gone. This was done A. U. C. 591. when Terence's Hedutontimorumenos was acted, and while Cato was alive.*

'Tis true, *Gracchus* in this Instance, having recollected himself, found he had omitted one Circumstance directed by the Books of *Auguries*; and so submitted to the *Tuscans*, and added much to their Reputation. But however it's plain from hence, that there was no great kindness between the *Roman Augurs* and Them. For their Disciplines proceeded upon quite different Principles; if the One was suppos'd true, the Other must generally be false. *Cato* therefore, without the least grain of *Free-thinking*, nay out of the true Spirit of Superstition, stood tightly for *Numa's* Auguries; believ'd every tittle of them; and consequently took the *Tuscan* Tribe for a set of Cheats and Impostors. Add to this, his Hatred to all Rites that were Foreign and Exotic; add his own Interest as an *Augur*, against those Rivals in Credit and Authority: and then wonder, if you can, why

\* An vos Tusci ac barbari, &c.

*Cato should wonder, How one Haruspex could forbear laughing when he saw another.*

And now take a view of our Writer's Learning and Sagacity: *Haruspex* render'd a *Priest*; which would include in the affront both *Cato* himself and all his Colleagues: and our *Priests* forsooth; when the Satir is solely pointed at *Tuscans* and Foreigners? And what's now become of his *ever living* Saying? Where are now the Footsteps of that noble *Free-thinking* in it? of *understanding the whole Mystery of the Roman Religion as by Law establish'd*? *Cato* took the *Tuscans* for Cheats, conscious of their own Juggles: therefore he knew the *whole mystery*, and took Himself too for a Cheat. What, *Cato the Grave and the Wise*? A consequence only fit for our Scribbler. It was no *Free-thinking* in *Cato*, but pure *Polemic Divinity*. He adhered superstitiously to *Numa's* and his Country's Rites: and took the *Tuscan* Discipline for Nonsense, without being one jot Wiser himself. And if this makes him a *Free-thinker*; at this rate the *Growing Sect* will multiply prodigiously: all the *Pagans*, that ate Fish or Pidgeons, are to be admitted *Free-thinkers*; because they contradicted the *Syrians*, who superstitiously abstain'd from Both:  
The

The *Tentyrites* of *Egypt* were certainly *Free-thinkers*; because they destroy'd and fed on *Crocodiles*, which the *Ombites* their Neighbours worship'd as Gods; nay the very *Tuscan Haruspices* were passable *Free-thinkers*; for no doubt they reparteed upon *Cato*; and thought as meanly of the *Roman* Divinations, as He did of Theirs.

To shew our learned Writer, what a *Free-thinker* *Cato* was; I'll give him some choice Instances out of his Book *DE RE RUSTICA*; which is certainly *Cato's* own, and so quoted by all the Antients: <sup>a</sup> his annual Offering to *Mars Silvanus* for the Health of his Black Cattle: <sup>b</sup> another to *Juppiter Dapalis*; <sup>c</sup> another to *Ceres, Janus, Jove* and *Juno*; <sup>d</sup> an Attonement for the Lopping of a Wood: <sup>e</sup> a Sacrifice for the Lustration of his Grounds, to preserve the Grass, Corn, Fruits, Cattel, and Shepherds from disasters; and all these with their several Ceremonies, as aukward and absurd as those of the *Pawawers*. But the prime of all is his Charm for a *Luxation* or *Fracture*; which I'll recommend to our Writer with a *Probatum est*, when he has any thing *broken or out of Joint*. <sup>f</sup> *Take,*

<sup>a</sup> Cato de re Rust. c. 83.    <sup>b</sup> 132.    <sup>c</sup> 134.    <sup>d</sup> 139.  
<sup>e</sup> 141.    <sup>f</sup> 160.

says he, a green Reed, and slit it along the middle: throw the knife upwards; and join the two parts of the Reed again; and tie it so to the place broken or disjointed; and say this Charm, *Daries, dardaries, astaries, dissunapiter*: or this, *Huat henat huat, ista pista fista, domiabo damnauftra*: This will make the Part sound again. Is not this an excellent Specimen of *Cato's Free-thinking*? Does not this Gibberish demonstrate his Penetration into *Mysteries*? Is it not worthy of that refin'd Age, when *Consuls* and *Dictators* were chosen from the Plough? nor can our Author say, that This is a spurious Receipt: for \* *Pliny* mentions this very Charm under *Cato's* Name and Authority; though he excuses himself from repeating it, because of it's silliness. But as poorly as our Writer comes off with *Cato* the Elder; I fancy he'll anon have still worse Success with *Cato* the Younger.

\* *Nat. Hist.* XVII. in fine. Carmen contra luxata membra, jungenda arundinum fissuræ, cujus verba inferere non equidem ferio ausim, quamquam a Catone prodita.

## LIII.

But before he comes to him, he introduces CICERO, as a distinguish'd and eminent *Free-thinker*; in which Section he seems to have taken peculiar Pains; and to strut with an Air of Arrogance, quite above his ordinary Mien. He summons all your Divines to receive his Laws for reading and quoting; and to govern themselves by his instructions, both in the Pulpit and the Press. But how does this Scenical Commander, this Hero in Buskins perform? So wretchedly and sorrily; so exactly to the same Tune and his wonted Pitch; that he has not struck one right Stroke, either in *Cicero's* general Character, or in any passage of His, that he quotes incidentally.

The First word he opens with is this, \* *That though Cicero was Chief Priest and Consul, &c.* And what does he mean by *Chief Priest*? no doubt he means *Pontifex Maximus*: for no other word in all the Sacerdotal Colleges of the *Romans* can admit of that Version. Now a List and Succession of the *Pontifices Maximi* (*Metellus Dalmaticus, Mucius Scaevola, Metellus Pius, Julius Caesar,*

\* Pag. 135.

*Aemilius Lepidus*) which includes all *Cicero's* time, was ready drawn to our Writer's hand both in *Panvinus's Fasti*, and in *Bosius de Pontificatu Maximo*. He was so far from being *Chief Pontif*, that he was never of that Order; not one of the whole XV: as appears from his Oration *Pro Domo ad Pontifices*, spoken in his L<sup>th</sup> year. He was a *Priest* indeed, as I have said before; being made *Augur* in his LIV<sup>th</sup> year, and succeeding *Craffus* the Younger; who, with his Father, was slain in *Persia*. What scandalous and puerile Ignorance is this, in a Teacher forsooth of the Clergy, who are Teachers appointed? *Cicero* the *Chief Priest*? or rather our Writer the *Chief Blunderer*? He never meddles with the word *Priest*, but Nonsense is his Expiation for it: it sticks to him like *Hercules' Shirt*; and will last him, like that, to his Funeral.

Another Observation he thus dresses, \* *That Cicero gives us his own Picture, and that of the greatest part of the Philosophers, when he produces this as an instance of a probable Opinion, That they who study Philosophy, don't believe there are any Gods: that is, That there existed no such Gods as were believ'd by*

*the People.* Now grant our Author this, and yet he obtains no more by it, than that *Cicero*, with most of the Philosophers, disbeliev'd the *Poëtical* and *Civil* Theology of the *Pagans*. And if this *Picture* so much pleases him, or has such strong Lines and Features of *Free-thinking* in it; the very Herd of Christians have a better Title to it, than any of the Philosophers. We are all *Free-thinkers* on that Topic; unless our Writer dissents from us, and would recur to the old Worship of *Bacchus* and *Venus*.

But the misery of it is, This Passage of *Cicero* is quite misrepresented; nay it proves the very Reverse to what he infers from it. \* *Every Argumentation*, says Tully, ought either to be Probable, or Demonstrative. A thing Probable is either what is generally true, or what is so in Opinion and common Conceit. Of the first sort This is one, If she's a Mother, she loves her Son: Of the second which consists in Opinion, *hujusmodi sunt probabilia*, these are Examples: *Impiis apud Inferos poenas esse paratas: Eos, qui Philosophiae dent operam, non arbitrari Deos esse: That Torments in Hell are prepared for the Impious: That Philosophers don't think there are Gods.* Where it's

\* De Inventiones I. 29.



evident to a sagacious Reader, that *Tully* gives two Instances of Probables, which really he thought false. For *Probabile* in *Latin* takes in several Ideas of your *English*, *Probable*, *plausible*, *likely*, *specious*, *seeming*; whether it really be *true or false*, *verum id falsum est* *verum*, as *Tully* here says express. The first of these about *Torments of Hell* was then a current, passable, probable Assertion: but *Tully* himself \* disbeliev'd it, and gives it here as a Notion vulgar but false. And the second likewise, *That Philosophers are Atheists*, was a Staple Mob opinion: especially at that time, when *Lucretius Amasinius*, and other *Epicureans* were the sole Retailers in *Latin*; that Sect having in that Language got the start of the rest. But the Orator here exhibits it, not as a true, but a false Probable; and contrary to his own † Sentiment and Example. And what's become now of the *Picture*? 'Tis like the old Story of the Horse painted Tumbling; which posture being not lik'd by the purchaser, upon inverting the Piece the Horse was a running. Our Writer here imagin'd, that *Cicero* was pictur'd an Infidel: and to his great disappointment he's painted a Believer. But see

\* *Tuscul.* I. 5, 6, & alibi. † *Tuscul. De legibus*, &c.

by the way the great Sincerity of our Writer: In his marginal Citation he has dropt the first Instance about *Hell-Torments*; and given the latter only about *Believing no Gods*, and to disguise it the more; for *Hujusmodi sunt probabilia*, he puts it *Est probabile*: where any person, who looks no further, must certainly be impos'd on. But if our Writer had given Both, the vigilant Reader, without stirring from the Margin, had detected the Nonsense. For the two Instances of Probable being both of a kind, either both true or both false; if the first is suppos'd *false*, the latter must be so too, and so our Writer is frustrated. But if the latter is suppos'd *true* (as our Writer propounds it) then the first must be allow'd so too about the *Torments of Hell*: which our Writer abhorring as the most gashly *Picture* in nature, remov'd it out of his Book: and so the Reader seeing but One, could not discover the Painter's true meaning. O Dulness, if this was done by chance! O Knavery, if it was done by design!

His next Remark upon *Cicero* is still more *numbing* and *beggarly*; that were it not for his Pride and Insolence, I should really commiserate him. He'll prove out of the *Tusculan*

*culan Questions*, that *Cicero* was against the *Immortality of the Soul*: which is exactly, as if he should prove from these Remarks of mine, that I am a Member of his Club. But of that anon: in the mean time, as a cast of his occasional Learning, he makes the *Dialogist* to be *T. Pomponius ATTICUS*, a great Friend of *Cicero's*, who writ a whole volume of Letters to him. The Interlocutor in the *Tusculans* is mark'd by the letter A, as *Cicero* is by M: and though some old Copiers and Authors too believ'd A signified *Atticus*; yet, what was pardonable in them, is at this time of day, and in a book of Defiance too, a most shameful Blunder in our Writer. The person A was *Adolescens*, a Youth, as appears from II. 11; *At tu, adolescens, cum dixisses*, &c. how therefore can this be *Atticus*, who was then an Old Man, as your \* Learned *Davissus* Remarks on the place? *Cicero*, when he writ the *Tusculans*, was in his great Climacteric; and *Atticus* was Two years older than he. For *Nepos* says, in his life, That the *Caesarian* Civil War broke out, when *Atticus* was about LX, *cum haberet annos circiter sexaginta*: but *Cicero* was then LVIII. Again he says, *Atticus* died LXXVII years old com-

\* *Atticus tunc temporis senex erat. Davif. ad Tuscul. I. 5.*  
pleat,

pleat, *Domitio* & *Sofio* Cofs. And by that reckoning too he was born two years before *Cicero*. So that our Writer has made a hopeful Youth of him, when he was going of LXV: and makes *Cicero* call a man *Youth*, who was older than himself. Besides this, who, but our Mirrour of Learning, could be ignorant, that *Atticus* liv'd and died an *Epicurean*? but this *Dialogist* is intirely against that Sect, \* as appears through the whole. And lastly, what I have noted above in my XLIX<sup>th</sup> Remark, if *Atticus* here was the Discourser with *Cicero*, he would adhere to his old Principles, and be brought over in nothing: but this *Youth*, this Inquirer, is a Convert throughout; and convinc'd by good Arguments recedes from every thing that he advances at first. So that there's a vast difference in the Manner of Dispute that's exhibited in the *Tusculans*, from what appears In *Academicis*, *De Finibus*, *De Natura Deorum*, and *De Divinatione*. In the latter no man concedes; in the *Tusculans* no man resists. These last were *Scholae*, as *Cicero* from the *Greeks* calls them, discourses without an Antagonist; rather *Audiences*, than *Conferences*. Which Manner, † he says, was us'd among

\* See *Tuscul. I. 23, § 22, 34.* † *De Finibus II. 1.*

*all the Philosophers, even in the Academy itself: Qui quæstioit aliquid, tacet: he that has propos'd a question, holds his tongue. For as soon as he has said, It seems to me that Pleasure is the Chief Good; the Philosopher disputes against it in a continued Discourse: so as it may easily be understood, how they that say a thing seems to them, are not really of that opinion, but want to hear it refuted. This very Manner, which Cicero here describes in his LXII<sup>d</sup> year, he executed the year after in his Tusculans: where when A the Auditor says, It seems to me, That Death is an Evil; that Pain is the greatest of all Evils; that Grief or Uneasiness may happen to the Wiseman; that the Wiseman is not free from all Perturbation of Mind; that Virtue alone is not sufficient to a Happy Life (which make the subject of the V Books) it's plain by Cicero's own Comment, that A is of contrary Sentiments, and desires to have all those Positions confuted: which Cicero performs to his satisfaction and applause. This being observ'd and premis'd; let us now see, what our sagacious Writer can fetch from the Tusculans.*

*Why,*

*Why, Tully, \* says he, after having mention'd the Various Notions of Philosophers about the Nature of the Soul, concludes from them, that there can be nothing after Death. Now if a Foreigner may judge of your Language, THE VARIOUS Notions can mean no less than Singular Opinions, the several, and even all the Notions of the Philosophers: which being suppos'd, our Writer will stand convicted either of such Dulness, or of such Impudence, as nothing can match but his own Book. After Cicero had enumerated the several Opinions about the Soul, That it was the Brain, or the Heart, or the Blood, or Fire, or Breath, or Harmony, or Nothing at all, or an Essential Number, or a Rational Substance, or a Fifth Essence; whichsoever of these, says he, is true; it will follow that Death is either a Good, or at least not an Evil. For if it be Brain, Blood, or Heart, it will perish with the whole Body; if Fire, it will be extinguish'd; if Breath, it will be dissipated; if Harmony, it will be broke; not to speak of those that affirm it is Nothing. † His sententiis omnibus, nihil post mortem pertinere ad quemquam potest, according to all these Notions (the Seven last repeated) there*

\* Pag. 136. † Tuscul. I. 14.

*can be no Concern nor Sensation after Death: Death therefore is no Evil. Reliquorum autem sententiae, &c. But the other Opinions* (the three remaining) *give hope, that the Soul, after it has left the Body, mounts up to Heaven as it's proper Habitation: Death therefore may be a Good.* Now can any thing be plainer, than the Tour of this Paragraph? Ten opinions there are in all; the first Seven make Death no Misery; the last Three make it a Happiness. What then was our Writer's Soul? was it *Brains*, or *Guts*, or rather *Nothing at all*; when he thus maim'd and murder'd the Sense of his Author? *From THE VARIOUS Notions he concludes!* as if the *Seven* were all he had mention'd? as if the *Three* last were not those he espous'd? as if the Authors of the *Seven* were not in His esteem, *Plebeii & minuti Philosophi, Plebeian and puny Philosophers*, not worthy of that Name? but our Writer has so long desponded of *mounting up to Heaven*, that he cannot bear it even in the Stile of a Pagan: it raises an envious Despair, and spreads it over his Soul. A most just and proper Punishment for such Reprobates to Immortality!

*Virtutem videant, intabescantque relicta.*

But

But our Writer goes stumbling on, and adds, \* *That as to Plato's Arguments for the Immortality of the Soul, Cicero says to his Dialogist, Let us not produce them, and let us lay aside all our Hopes of Immortality. By which the other understood him to deny the Immortality of the Soul; as is evident from his Answer which follows: What? do you disappoint me, after you had raised in me such an Expectation? Truly I had rather be mistaken with Plato, whom I know how much you esteem, and whom I admire on your authority, than be in the right with others.*

Even my Pen would refuse to be employ'd in such Trash, were it not to chastise our Writer's Confidence; who, unqualified to understand one single Page of *Cicero*, presumes to set up for his Commender and Patron,

Ἀνδρῶν, ὃν οὐδ' αἰνεῖν τοῖσι κακοῖσι θέμις,

nay (which all the Muses avert) for his Revisor and Editor. Your Gentry, it seems, were hence forward to taste *Cicero* through the fetid and poisonous Notes of the *Atheistical* Sect. † *If Cicero's Works*, says he, *come once to be generally read, as of all human Writings they best deserve!* Goodly and Gra-

\* Pag. 137. † Pag. 140.



cious! What an Honour is this to *Cicero's* Ashes? This is what the old Tragic lik'd, *Laudari a laudato viro*. But pray, when was it, that He was *not* generally read? or rather, when did the stupid Sect begin to read him? By the patterns they have given us, they have just as much Title to recommend *Cicero*, upon their own Taste and Skill, as before they had to recommend the \* *Samaritan Chronicle*.

In the passage now before us; After the Orator had prov'd the Immortality of the Soul from Authority and Tradition, † *the Agreement of all Antiquity, the Consent of all Nations, the Doctrine of the Pythagorean School*: Those Antients, says he, seldom gave Reasons for their Opinions; their Scholars acquiescing in the bare Precept and Maxim: but *Plato* did not only transmit the Doctrine, but produc'd Reasons and Arguments to establish it: *Sed rationes etiam attulisse; quas, nisi quid dicis, praetermittamus, & hanc totam spem immortalitatis relinquamus; || which Arguments, unless you say otherwise, let us pass over, and lay aside this whole Hope of Immortality.* The meaning of which is most

\* Remark XXVII.  
nationum omnium.

† Omnem antiquitatem. Consensus  
|| Tusc. I, 17.

plain; if we reflect, that the Question here to be debated was only this, *It seems to me that Death is an evil*: which Cicero had already refuted, even upon the Scheme of the Soul's Extinction: without need of engaging deeper in the Proofs of Immortality. So that here in the *Socratic* way of Dialogue, with Εἰρωνία, *Diffimulation and Urbanity*, he seems willing to drop the Cause, on purpose to raise the Interlocutor's appetite. Who well knowing this was but a Feint, and that Cicero wanted a little Courting to procede, *What*, says he, *do you now leave me, after you have drawn me into the highest Expectation?* Pray, procede with *Plato's* Arguments: *quocum errare mebercule malo, quam cum ISTIS vera sentire, with whom* (in this affair) *I had rather chuse to be mistaken, than be in the right with THOSE* mean Souls, that are content with Extinction. Upon which, says the Orator to him, *Μαῖε virtute*, *God blefs you with that brave Spirit: I myself too should willingly mistake with him*: and so he enters upon and exhausts the whole *Platonic* Reasoning for the Soul's Immortality. Now what Odness, what Perverseness of mind in our Scribler, to infer from this Paragraph, *That the Interlocutor thought Cicero denied the*

*Immortality of the Soul?* Is it not just the Reverse? But what need I wonder: when none but such a crook'd and cross-grain'd Block could ever be shap'd into an Atheist?

And now we are come to his general Character of *Cicero*, and the new Key to his Works, which our Bungler has made for the use of your Clergy. *He profess'd*, he says, *the Academic or Sceptic Philosophy; and the only true method of discovering his Sentiments is to see, what he says Himself, or under the Person of an Academic. To quote any thing else from him as his own, is an Imposition on the World, begun by some Men of Learning, and continued by Others of little or none.* This is the Sum of our Author's Observations; in which there is Part vulgar and impertinent, and Part false and his own.

*The Academic or Sceptic Philosophy!* He might as well say, the Popish or Lutheran Religion: the difference between Those being as wide as between These. *A common Imposition on the world!* where, or by whom? Has not *Cicero* in his Disputations represented the Systems of the several Sects, with more Clearness and Beauty than they themselves could do? Such Passages have been and will be quoted out of *Cicero* indeed, for the Elegancy

gancy of them ; not as his own Doctrines, but as those of the respective Sects, that there speak them. And what harm is this ? The Reasoning is the same, from what quarter soever it comes ; and the Authority not the less, though transfer'd from *Cicero* to a *Stoic*. But the *Men of learning* have blunder'd, and not nicely distinguish'd *Cicero* from the *Stoic*. When he pleases to name those, I'll produce him a *Man of none*, \* who has stupidly confounded *Cicero* with the *Epicurean*. And then his sagacious hint, *That Cicero's true Sentiments are to be seen in the Person of the Academic* ! This he thought he was safe in ; and yet it is as true, as it will appear strange, that His Sentiments are least or not at all to be seen there : of which as briefly as I can.

The *Platonic Academy* dogmatiz'd or deliver'd their Doctrines for fix'd and certain, as the *Peripatetics* and *Stoics* did. But in the tract of Succession, one *Carneades*, a Man of great wit and eloquence, on purpose to shew both, made an Innovation in the Academy. By the notion of *Fix'd and Certain* (*Fixa, Certa, Rata, Decreta*) he was pin'd down to one System ; and his great Parts wanted more Room to expatiate and flourish in : he

\* Remark XLVIII. p. 208.

contriv'd therefore a way to get it: he denied the *Certainty of Things*, and admitted of no higher a Knowledge, than *Probability and Verisimilitude*. Not that he did not as much believe, and govern himself in common Life upon what he call'd *Highly Probables*, as the others did upon their *Certains*: but by this pretty Fetch he obtain'd his End, and became Disputant Universal, *Pro omnibus sectis & contra omnes dicebat*. Did the *Stoics* assert a thing for Certain? He would demolish that Certainty from *Epicurean* Topics. Again, did These last pretend to any Certainty? He would unsay what he spoke for them before; and attack them with *Stoical* Arguments, which just now he had endeavour'd to passle. This Method gave name to the *New Academy*; but it had few Professors while it lasted, and lasted but a little time: requiring such Wit and Eloquence, such laborious Study in all Sects whatever, and carrying in it's very face such an Air of Pride and Ostentation, that very Few either could or cared to espouse it.

However, this very Sect, then deserted and almost forgot, did best agree with the vast Genius and ambitious Spirit of young *Cicero*. He was possessed of Oratory in it's perfection;

perfection: and he had added Philosophy under the best Masters of all Sects, *Diodotus*, *Antiochus*, *Philo*, *Pofidonius*, and others: He would not confine himself to one System, but range through them all; so the *New Academy* was chosen, as the largest Field to shew his Learning and Eloquence. Which Turn when he had once taken, he was always to maintain: he was to rise no higher than *Probability*, the Characteristic of the Sect. For This was their Badge of Servitude, though they boasted of more Freedom than the Others. Did a *Stoic* assert the *Certainty* of Divine Providence? You are tied down, says an *Academic*: it's only a *Probable*. You are tied as much, replies the *Stoic*; for though you believe it as firmly as I, you dare not say it's *Certain*, for fear of clashing with your Sect.

If we take *Cicero* under this View, we shall then truly be qualified to interpret all his Writings. And first we shall find, what I said before, and which at once breaks to pieces our Writer's new Key, that the *Academic* Objections, which in his Philosophical Conferences are ever brought against the other Sects, is the most unlikely place where to find his real Sentiments. For that being

the Privilege of the Sect, to speak *Pro* or *Con* as they pleas'd, \* *Contra omnia dici oportere & pro omnibus*, † *Contra omnes Philosophos, & pro omnibus dicere*; they very frequently oppos'd, || *non ex animo sed simulate, not heartily but feignedly*; not what they really believ'd, but what serv'd the present turn. In *De Natura Deorum*, when *Balbus* the *Stoic* had spoken admirably for the Existence of the Gods and Providence, *Cotta* the *Academic* (though he was a Priest, one of the *Pontifices*) undertakes the opposite side, ‡ *non tam refellere ejus orationem, quam ea quae minus intellexit requirere*; not so much to refute his discourse, as to discuss some points he did not fully understand: and after he had finish'd his Attack with great copiousness and subtilty, yet in the close he owns to *Balbus*, § *That what he had said, was for Dispute's sake, not his own Judgment; that he both desir'd that Balbus would confute him; and knew certainly that he could do it.* And *Cicero* himself, who was then an auditor at the Dispute, though of the same Sect with *Cotta*, declares his own Opinion, *That the Stoic's Discourse for Providence seem'd to him*

\* Acad. II. 18. † Nat. Deor. I. 5. || Nat. Deor. II. 5ne. ‡ Nat. Deor. III. 1. § Nat. Deor. III. 5ne.

*more PROBABLE than Cotta's against it*; which he repeats again in *De Divinatione*, I, 5. And what now becomes of our Writer's *True method* and Rule? Whatsoever is spoken under the Person of an *Academic*, is that to be taken for *Cicero's* Sentiment? Why, *Cicero* declares here, that he sided with the *Stoic* against the *Academic*: and whom are we to believe, Himself, or our silly Writer?

When *Cicero* says above, that the Stoical Doctrine of Providence seem'd to him more PROBABLE; if we take it aright, it carries the same importance as when a *Stoic* says it's CERTAIN and DEMONSTRABLE. For, as I remark'd before, the Law, the Badge, the Characteristic of his *Seet* allow'd him to affirm no stronger than that: he durst not have spoken more peremptorily about a Proposition of *Euclid*, or what he saw with his own Eyes. His *Probable* had the same influence on his Belief, the same force on his Life and Conduct, as the Others *Certain* had on Theirs. Nay within his own Breast he thought it as much *Certain* as they; but he was to keep to the *Academic* Stile; which solely consisted in that Point, That nothing was allow'd *Certum, comprehensum, perceptum, ratum, firmum, fixum*; but our highest attain-



attainment was *Probabile & Verisimile*. He that reads his works with penetration, judgment, and diligence, will find this to be true, That *Probable* in his Sect is equivalent to *Certain*. For what he says of *Socrates*, exactly fits himself; where reporting his last Words, *Whether it's better to live or die, the Gods alone know; of Men I believe no-one knows*: As to what *Socrates* speaks, says he, that none but the Gods know, whether is better; *He himself KNOWS it; for he had said it before*: \* *Sed suum illud, nihil ut affirmet, tenet ad extremum: but he keeps his Manner to the last, to affirm nothing for CERTAIN.*

If we seek therefore for *Cicero's* true Sentiments, it must not be in his Disputes against Others, where he had licence to say any thing for opposition sake: but in the Books where he dogmatizes himself; where allowing for the word *Probable*, you have all the Spirit and Marrow of the *Platonic*, *Peripatetic*, and *Stoic* Systems; I mean his Books, *De Officiis*, *Tusculanae*, *De Amicitia*, *De Senectute*, *De Legibus*; in which, and in the Remains of others now lost, he declares for the Being and Providence of God, for the Immortality of the Soul, for every Point that ap-

\* *Tuscul.* I. 42.

proaches to Christianity. Those Three Sects he esteems, as the sole Ornaments of Philosophy; the Others he contemns: and the *Epicureans* he lashes throughout; not only for their base and abject Principles, but for their neglect of all Letters, Eloquence, and Science. And I must do him this Justice, that as his *Sect* allow'd him to chuse what he lik'd best, and what he valued as most *Probable*, out of all the various Systems; he always chuses like a knowing and honest Man. If in any point of Moral, one Author had spoken nobler and loftier than another; he is sure to adopt the worthiest Notion for his Own, and to cloath it in a finer Dress with new beauties of Stile.

T A N T U M.



REMARKS  
UPON A LATE  
DISCOURSE  
OF  
*FREE-THINKING:*

BY  
PHILELEUTHERUS LIPSIENSIS.

---

PART THE THIRD.

---

THE SECOND EDITION.

---

the  $\mathcal{H}^1$ -norm, and  $\mathcal{H}^1$ -convergence of  $\mathbf{u}_\varepsilon$  to  $\mathbf{u}$  follows from the  $L^2$ -convergence of  $\mathbf{u}_\varepsilon$  to  $\mathbf{u}$  and the compactness of  $\mathbf{u}_\varepsilon$  in  $\mathcal{H}^1$ .

For the  $L^2$ -convergence of  $\mathbf{u}_\varepsilon$  to  $\mathbf{u}$ , we first show that  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ . To this end, we use the following lemma.

**Lemma 2.1.** *Let  $\mathbf{u}_\varepsilon$  be a sequence of functions in  $L^2(\Omega; \mathbb{R}^3)$  satisfying*

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.1)$$

and

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.2)$$

where  $C$  is a constant independent of  $\varepsilon$ . Then  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ .

*Proof.* Let  $\mathbf{u}_\varepsilon$  be a sequence of functions in  $L^2(\Omega; \mathbb{R}^3)$  satisfying (2.1) and (2.2). Then

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.3)$$

where  $C$  is a constant independent of  $\varepsilon$ . Then  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ .

*Proof.* Let  $\mathbf{u}_\varepsilon$  be a sequence of functions in  $L^2(\Omega; \mathbb{R}^3)$  satisfying (2.1) and (2.2). Then

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.4)$$

where  $C$  is a constant independent of  $\varepsilon$ . Then  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ .

*Proof.* Let  $\mathbf{u}_\varepsilon$  be a sequence of functions in  $L^2(\Omega; \mathbb{R}^3)$  satisfying (2.1) and (2.2). Then

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.5)$$

where  $C$  is a constant independent of  $\varepsilon$ . Then  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ .

*Proof.* Let  $\mathbf{u}_\varepsilon$  be a sequence of functions in  $L^2(\Omega; \mathbb{R}^3)$  satisfying (2.1) and (2.2). Then

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.6)$$

where  $C$  is a constant independent of  $\varepsilon$ . Then  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ .

*Proof.* Let  $\mathbf{u}_\varepsilon$  be a sequence of functions in  $L^2(\Omega; \mathbb{R}^3)$  satisfying (2.1) and (2.2). Then

$$\|\mathbf{u}_\varepsilon\|_{L^2(\Omega; \mathbb{R}^3)} \leq C, \quad (2.7)$$

where  $C$  is a constant independent of  $\varepsilon$ . Then  $\mathbf{u}_\varepsilon$  is bounded in  $L^2(\Omega; \mathbb{R}^3)$ .

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# R E M A R K

## LIV.

**O**UR Author, very discreetly silent about the living Members of his Sect, has labour'd strenuously to incorporate into it some great Names from the Dead, *Socrates, Plato, Aristotle, Plutarch, Varro, Cato the Elder, and Cicero* : with what Success, my former Remarks have sufficiently shown : where the Reader as he is variously affected, now with our Writer's Ignorance, now with his Prevarication, is toils'd between the alternate passions of Pity, and Contempt.

We now again overtake him, endeavouring to draw over to his Honourable Party, *the very Picture of Virtue, Cato the Younger* : not from *Cato's* own Declaration, but from a famous Passage of the Poet *Lucan*, who, he says, \* *has rais'd a noble Monument, not only to Cato's Wisdom and Virtue, but to his* FREE-THINKING : and he expects our

*Thanks* for giving us that Passage, not in the Original only, but in the Translation of an *Ingenious Author*. And here I find myself under some difficulty and uneasiness: our Writer slinks away, and leaves me to engage with a nameless *Author*, whose Character and Station at home, a Foreigner, and at such a distance from *Britain*, cannot be suppos'd to know;

— ἐπεὶ μάλα πολλὰ μεταξὺ  
 Οὐρεὰ τε σκιόεντα θάλασσά τε ἤχησσαν.

So that I must throw out Censures at random, not knowing on whom they fall. Perhaps he may be a Person of Worth; as little allied to this *Free-thinker's* Society, as many others of the *English* Nation, whom he has the impudence to list in it, *Hooker, Chillingworth, Wilkins, Cudworth, Tillotson*. If so, I must plead in my behalf both the Innocence of my Intention, and the Necessity of the Work; because Justice cannot be done to the present Subject without some severity upon that *Version*. But it's possible, that the *Ingenious Translator* may be our Writer himself, who would try his faculty in Poetry under this Mask and Disguise: and in that  
 view

view I desire that all the Infamy of that faulty Translation may fall on Him and no other: since, be he the Author or not, he is certainly to answer for it; having so applauded the performance, and so warp'd it to a vile and impious abuse.

But, before we come to *Lucan*, we have a small Specimen of our Writer's usual Penetration and Ability in the *Classics*. *Paterculus* in a fine Character of our *Cato*, among other Expressions says, *He was, per omnia ingenio diis quam hominibus propior, In his whole Temper* (Tranquility, Constancy, Justice, &c.) *nearer to the Gods than to Men*. Who does not know, that *Ingenium* is *Temper*, Disposition, Turn of Mind? But our Writer has render'd it, that \* *In every thing by his KNOWLEDGE he approach'd more to the Gods than to Men*. Absurdly translated! not only against common Language, but common Sense. For wherein was *Cato* so distinguish'd for *Knowledge*? and *universal* too, *per omnia*? As a *Stoic*, he was inferior in *that Knowledge* to the *Greek Professors* of the Sect, who were his Preceptors: and for *General Knowledge*, what vast Extent could he attain to? whose Life was short of Fifty

\* *Pag. 141.*



years, in a continued course of Employments, and hurry of publick Business: he was so far in that regard from *approaching the Gods*, that he was below many Mortals his Contemporaries, *Cicero*, *Nigidius Figulus*, *Varro*, and others. But let *Cato* be *Divine* both in Temper and Knowledge too: our Writer himself is certainly *in Knowledge* no more than *Human*; and, *in Temper*, it's well if so much.

Surely so aukward, so perverse a Turn was never given to Poet, as this Writer and Translator (if they are Two) have given to *Lucan*; who, on occasion of *Cato's* March through the Deserts of *Afric*, near the Temple of *Ammon*, introduces an Officer of his Army, requesting him in a set Speech, to consult that celebrated Oracle; and *Cato* refusing it in as set a Reply. This Refusal our Writer takes as a Proof of *Cato's Free-thinking*; that he took Oracles for Impostures, for the Knavery of *juggling Priests*, and the Credulity of *superstitious Crowds*. But, to his great shame and disappointment, the Scene in the Original has quite contrary Actors: there were really some *Free-thinkers*, *Epicureans*, in *Cato's* Retinue, that had a mind to try to puzzle, to baffle the Oracle:  
but

but *Cato*, by his very Sect a friend to all Oracles, in an artful as well as magnanimous Speech eludes their Inquiry; denies to consult, and so screens and protects the Reputation of the Temple. So that *Cato* here is really the Patron of Superstition; and the suppos'd *Monument of his Free-thinking* is a true and lasting Monument of our Writer's Stupidity. But this cannot fully appear without the Reader's patience in going along with me through the whole Passage in the Original, and through the double length of the tedious *Translation*.

[ 1 ]

\* -----Comitesque Catonem

Orant, exploret Lybicum memorata per orbem  
Numina, de fama tam longi judicet aevi.

† *His Host (as Crowds are superstitious still)*  
*Curious of Fate, of future Good and Ill,*  
*And fond to prove Prophetic Ammon's Skill,*  
*Intreat their Leader to the Gods would go,*  
*And from this Oracle Rome's Fortune know.*

Two Verses you see, and a half in the *Latin* are exactly doubled and become five in the *English*; which we might take for just Payment and Exchange, in the known allowance of *One for Sense and one for Rhime*;

\* *Lucan, lib. IX. vers. 546.*      † *Pag. 141.*

were it not that no Tittle of the original *Sense* appears in the Version. The Poet himself tells us, *That Cato's Companions intreat him to EXPLORE, (try, sift) the Deity so famous through the Lybian World, and to JUDGE of a Reputation possess'd through so many ages.* Here indeed are plain Footsteps of *Free-thinking*, a doubting about the Oracle's Veracity; a *Tryal* demanded and a *Judgment*; not of an upstart puny Oracle, but (in the Heathen account) much older than *Solomon's Temple*, and ador'd by the third part of Mankind. Now, why are these just and proper Sentiments dropt in the Version? not a word there of *exploring*; nothing of the wide *Authority*, the vast *Antiquity* of the Oracle: but empty Trash with false *Ideas* foisted in their place. These Inquirers do not desire *to know Rome's Fortune*, but to criticise the Oracle itself, as *Croesus* did that at *Delphi*, and *Lucian* that in *Paphlagonia*. Nay allowing that they secretly wish'd *to know their Fortunes*: yet it was injudicious in the Translator to anticipate here, what he knew was to come anon in *Labienus's* Speech. But I desire not to be too severe: I'll admit the Propriety of that Diction, *Curious of future Good and Ill*: nor shall it be

Tauto-

Tautology, to onerate three poor Lines with *Prophetic Ammon*, then *the Gods*, and then *this Oracle*; when in truth it's but One God and but Once. But I am astonish'd, that any person could presume to translate *Lucan*, who was capable of mistaking *Comites* for an *Host*, or a whole Army. *Comites* or *Cokors amicorum* were Persons of Quality, commonly Youths, recommended by their Parents or Friends to the familiarity of the General, to diet and lodge with him through the course of his Expedition, to learn from his Conversation the Skill and Discipline of War. You can scarce dip in any *Roman* Historian, or even Poet, but this you are taught there. I'll but quote one place of \* *Florus*, because it relates to our *Cato*; who, † *in his apartment after Supper*, postquam filium COMITES que ab amplexu dimisit, *when he had embrac'd and dismiss'd his Son and Companions*, read *Plato's Treatise of the Soul's Immortality*, and then fell asleep. These *Comites*, *Companions* at *Utica* in *Cato's* last hours, are the very same that here speak to him about the Oracle of *Ammon*. If the whole Army is meant in one place, it must be meant too in the other. But can our Writer imagine, that *Cato* en-

\* L. Florus IV. 2. † Plutarch in Catone: Συμδίσκω  
 ὄντας οἱ ΕΤΑΙΡΟΙ (*Comites.*)

ertain'd the *whole* Army in one room? and embrac'd them *all* at parting? How unfortunate then is his very first Line?

*His Host, as Crowds are superstitious still.*

Sad Omen for our Translator! and no *Superstition* to think so. This mighty *Host* and these *Crowds* are only a few young Noblemen: and so far from *Superstition* (as he here calumniates 'em) that he may henceforth value them as hopeful *Free-thinkers*. And why that spiteful Character given to *all Crowds*? meer Fillings of his own, without warrant from his Original. It carries in it an Air of Libertinism; and it's just and immediate punishment was Blunder.

[ 2 ]

Maximus hortator scrutandi voce deorum  
Eventus Labienus erat: fors obtulit, inquit,  
Et fortuna viae tam magni numinis ora  
Conciliumque dei: tanto duce possumus uti  
Per Syrtes, bellicque datos cognoscere casus.

*But Labienus chief the thought approv'd,  
And thus the common suit to Cato mov'd.  
Chance and the fortune of the way, he said,  
Have brought Jove's sacred counsels to our aid.  
This greatest of the Gods, this mighty Chief,  
In each distress shall be a sure relief.  
Shall point the distant dangers from afar,  
And teach the future fortunes of the War.*

The

The *Latin* Poet has observ'd a decent Oeconomy in the conduct of this Passage: the young *Sceptics* in the former Paragraph are dispatched in two Lines: their Request is not put in form; and *Cato's* Refusal is not express'd, but understood; as if given without words by a look. But now here comes a Person of another Character, *Titus Labienus*, Lieutenant-General under *Caesar* through all the *Gallic* Wars, then a Defertor to *Pompey*, in *Afric* here with *Cato*, with *Pompey* the Son in *Spain*, where he perish'd at the Battle of *Munda*. He (as his Speech demonstrates) procedes upon a different Principle; not of Wagghery and Scepticism, but full Assurance in the Oracle. He was *paullo infirmior*, prone to Biggotry and Superstition, and for that Reason (if it is not true in fact) was judiciously chosen by the Poet to be the author of this Speech. This Character, which I have given of him, though in *Lucan's* time well known, is now only to be learn'd from a Passage of \* *Plutarch*; where *Λαβίνου*, says he, *μαρτέαις τινι ἰσχυρίζομεν*, *Labienus relying on some PROPHECIES, and affirming that Pompey must be Conqueror*; *Ay*, says Cicero,

\* *Plut. in Cicer. p. 1612. where for παραγινέσθαι Πόμ-  
πυον read ἰσχυρίζομαι.*

and while we trust to that Stratagem, we have lost our very Camp. This short occasional hint discovers *Labienus's* weak side: he had liv'd to see those Prophecies fail, and now wanted new ones from an Oracle of the highest fame; if they prov'd favourable to the Cause, that he might persevere with more courage; if otherwise, provide for his own safety. And how dexterously this is evaded by *Cato*, we shall see in the Sequel.

One would think these five Verses were so plain and easy, that no Translator could miss the Sense of them, as *Our's* had done. For what may pass plausibly as an *English* Original, grows scandalous when father'd upon *Lucan*; scarce a Line here but either clashes with the Poet's design, or with the notions of that Age. 'Tis false, that *Labienus* mov'd the Common Suit: the former Suit was but mov'd by a Few, and His was different and his Own. But the whole *Host*, says the Translator, first intreated *Cato*; and then *Labienus* step'd in as their common Spokesman. Where's the *Decorum* of this? Where's the Rule of Military Discipline? the very Maniples forsooth are to break ranks without orders, and surround their General, to demand a public Prophecy: which if cross or but dubiously

biouſſly threatning would make them all Deſertors. No, no; both the *Comites* before, and *Labienus* now, make the motion privately; and neither Queſtion nor Answer, if the requeſt had ſucceeded, was to be heard by the common Soldier.

*Lucan* is content to ſay of *Juppiter Ammon*, *Tam magnum numen, ſo great a Deity*; that is, compar'd with other Oracles, the chief whereof were thoſe of *Apollo*. But the Tranſlator ſoars above him,

*This greateſt of the Gods, this mighty Chief.*

Which by the way is a moſt ſplendid Variation. Now a *Roman* would never have ſaid that *Juppiter Ammon* was as great as *Juppiter Capitolinus*; though the Tranſlator took it for granted, that all *Juppers* muſt needs be the ſame. But a known place in \* *Suetonius* may correct his Notion of the Heathen Theology. *Auguſtus had built a Temple to Jupiter Tonans within the Area of the Capitol; whereupon he had a dream, that Capitolinus Jupiter complain'd his Worſhippers were drawn away: Auguſtus in his Dream answered, that he had dedicated Tonans there only as the*

\* Suet. Aug. c. 91.



*other's Porter; and accordingly when he wak'd, he bung (as a Porter's Badge) that Temple round with Bells.* Now if *Capitolinus* would not bear the very *Thunderer* by him, but in quality of his Porter; much less would he have suffer'd \* poor beggarly *Ammon* (for all he was his Name-fake) to be stiled the *Mighty Chief*.

All that *Labienus* expected here from the Oracle, was *Concilium Dei*, the *God's Advice* how to pass the *Libyan* Desert, and to fore-know the destiny of the present War; an Event thought near at hand: for *Caesar*, they well knew, was no Loiterer in Action. But how does the Translator manage this? *This greatest of the Gods*, says he,

*In each distress shall be a sure relief;  
Shall point the distant dangers from afar.*

Are not Time, Circumstance and popular Notion rarely observ'd here? The Dangers, apprehended as just at their heels, are become *distant* and *afar* off: and the Oracle is not only to predict, but to prevent the decrees of Fate, *a sure relief in all distresses*. Contradiction in the very terms: for if Fate could be *prevented*, it could not be *predicted*.

\* Pauper adhuc deus est. *Lucan*.

There's

There's a small Error here, both in the printed Copies, and in all the Manuscripts that I have seen,

— SORS *obtulit, inquit,*  
*Et fortuna viae tam magni numinis ora.*

The Poet wrote it, FORS *obtulit*. So *Horace*; *Nulla etenim tibi me fors obtulit*; and again, *Seu ratio dederit, seu fors objecerit*: so \* *Tacitus*, *Et, quae fors obtulerat, navalibus telis conficitur*; and again, *Passim trucidatis, ut quemque fors obtulerat*: in all which places the MSS. of inferior note have turn'd *fors* into *fors*: whose significations are very different. *Fors* is pure *Chance*: but *Sors* has in it an Idea of *Destiny*, of *Appointment*, and *Allotment*. *Fors* & *fortuna viae*, *Chance and the Opportunity of the March*. Now, as we do not expect any Exactness from our Writer, we do not reproach him, that he has put *Sors* in his Latin Text: though in his Version (if it be His) he has varied from his Original,

CHANCE *and the fortune of the way*, he said,

He has jump'd you see, upon the true Interpretation; and though he writes *Sors*, ex-

\* Tac. Annal. XIV. 5. Hist. IV. 1.

presses the meaning of *Fors*. I suppose they were both alike to Him; and it was true *Chance* that he hit the right: he saw the Sense was *there or thereabouts*; which is accurate enough for a modern Translator.

## [ 3 ]

Nam cui crediderim superos arcana datorios,  
 Dicturosque magis quam sancto vera Catoni?  
 Certe vita tibi semper directa supremas  
 Ad leges, sequerisque deum. -----

*To thee, O Cato, pious, wise, and just,*

*Their dark decrees the cautious Gods shall trust:*

*To thee their fore-determin'd will shall tell:*

*Their will has been thy Law, and thou hast kept  
 it well.*

*Labienus* already deceiv'd by fallacious predictions, confides in *Cato's* known Sanctity, that he at least would obtain True ones: for surely the Gods would *reveal Secrets*, and *Speak Truth* to *Cato*, who had always liv'd in conformity to Them and their sovereign Laws. This, one would think, is easy enough: but no Ground can be so plain, which our Translator cannot stumble on. *Sanctus*, the sole Epithet in the *Latin*, denotes nothing but *Purity and Holiness of Life*: this by the Translator is split into three,  
*Pious,*

*Pious, Wise, and Just.* Let him take his *Wife* back again, and not introduce Epithets improper to the occasion. It was not *Cato's Wisdom*, nor (as blunder'd before) his *Knowledge*, but his Innocence and Purity, that might merit the God's Favour. And why instead of plain *Superos*, have we *cautious Gods*? and Idea including *Fear*, and inconsistent with the nature of the Deity. He seems to chuse Epithets, not for their Sense, but for their Syllables; *Wise Cato, Cautious Gods*, both of his own Manufacture, both incongruous to their places, both repugnant to each other: for if the Gods were so very *cautious*, they would be the more shy, not the more communicative, in apprehension of *Cato's Wisdom*. But he has made amends in the two last Lines:

*To thee their fore-determin'd will shall tell:  
Their will has been thy Law, and thou hast kept  
it well.*

Where, though either of them might pass single and apart, yet sad consequence ensues, when they are thus in conjunction. For the *fore-determin'd Will* here is *Fate*; not any thing of moral direction or precept, but of physical Event; as the Issue of this War, &c.  
And

And then *Their will* in the following Line must bear the same Sense. So that this *Will of the Gods*, the course of natural Events, was the *Law that Cato had kept so well*. Nonsense compleat ! but if this bears upon him too hard ; indulge him a little, and take *Their will* and *Fore-determin'd will*, both in a Moral meaning : for of one meaning Both must be. And then the result is this : That as *Cato* is now to learn the Divine *Will* by Revelation ; so formerly he made *that Will his Law*, not by rules of virtue and natural light, but by the like Revelation. So that *Cato*, through the whole Course of his Life, is represented like *Nicias the Athenian*, or *Julian the Apostate*, to be a Seeker to Oracles : and yet this whole Passage is brought to prove his Scorn and Contempt of them.

## [ 4 ]

-----datur ecce loquendi

Cum Jove libertas : inquire in fata nefandi

Caesaris & patriae venturos excute mores.

*Fate bids thee now the noble thought improve,*

*Fate brings thee here to meet and talk with Jove.*

*Inquire betimes what various chance shall come*

*To impious Caesar, and thy native Rome :*

*Try to avert at least thy Country's doom.*

I can-

I cannot read this Translation, but I think I see poor *Lucan* Travestied, not apparel'd in his *Roman Toga*, but under the cruel Sheers of an *English Tailor*. The Poet says, *Libertas datur, There's Leave, Liberty, Opportunity of speaking with Jove*: but the Translator will needs have it, that *FATE bids him improve*, and *FATE brings him to talk with Jove*. Now I should think, if *Fate* had intermeddled here, that *Labienu*s might have spared his Speech: for *Cato* must needs have consulted the Oracle without his intreaty: and yet, which is very strange, in spite of *Fate* and Intreaties too, he passes on and neglects it. But no wonder that this same *Fate* was weaker than ordinary; for but ten lines ago it was nothing but *Chance*:

*Chance and the fortune of the way, he said,  
Have brought Jove's sacred Counsels to our aid.*

Here we see, *it is Chance brings Jove to talk with Cato*: but whip, in the very next breath, *it is Fate brings Cato to talk with Jove*. Do not laugh at this: for *Chance* and *Fate*, though the most contrary Ideas, being equally Monosyllables, are equivalent in our Translator's Verses. For so immediately in the very next line,

— In-

----Inquire in FATA nefandi Caefaris :

*Inquire betimes what various CHANCE ſhall come  
To impious Caefar.*

Who could poſſibly have ſubſtituted *Chance* for *Fate* here? unleſs he thought his Verſes were to ſell by the Foot, no matter for the Stuff whether Linſey or Woolſey. For is it not, as he has made it, a merry Errand for *Fate* to ſend *Cato* on? *Fate* bids him go to the Oracle, to inquire there about future *Chance*. Now for common Senſe ſake let them agree to change places, that *Chance* may give him the opportunity to inquire about future *Fate*. For a prediction about *future Chance*, would *Ammon* answer, is impoſſible: it would ſeem to Him to imply a Contradiſtion, unleſs he was notably read in the ſubtilties of Metaphyſics.

I had like to have forgot to aſk one favour of our Translator, what that *noble Thought* was, that *Cato* was ſo big with?

*Fate bids thee now the noble Thought improve.*

I inquir'd of *Lucan* himſelf, and he knows nothing of the matter: nor is there in the  
Version

Version the least Hint of it either before or after. I conceive, it prov'd addle in the incubation, and never arriv'd at maturity.

Well! but who can deny, that in the last Couplet he has improv'd his Original?

—& patriae venturos excute mores.

*Inquire betimes about thy native Rome,  
Try to avert at least thy Country's doom.*

*Labienus*, who at least talks good sense in his Way, requests here no more of *Cato*, than to ask about *Caesar's* fate, and the future condition of the *Roman* State, whether they were to have a Legal or Arbitrary Government, a Republick or a Monarchy. This is the meaning of *Excute*, *Sift out*, by way of inquiry: as both common Language testifies, and the following Lines demonstrate. But our sagacious Interpreter renders *Excute*, to *Shake off*, to *avert the Doom*. Now why, in the name of *Fate*, does he thus banter his Female Readers? If it's *Fate*, if it's *Doom*; how can it be *averted*? If *Cato* tries to do that, I'll concern myself no more about him. Let him stand for me in our Writer's List, for he's Fool enough to make a *Free-thinker*.



*thinker. Avert the Doom!* in modern Rhime perhaps it may be done; but in good old *Latin* it's impossible :

*Define fata deum flecti sperare precando.*

But why, with submission, so very hasty ; even allowing he *might avert it*? The Oracle was not yet consulted : it was yet an even Wager, that the expected Doom might be prosperous ; as likely for the Laws and Liberties of *Rome*, as for arbitrary Power. No matter for that : our Translator before-hand orders him *to try to avert* the Prophecy, though it should prove in his favour.

[ 5 ]

Jure suo populis uti legumque licebit,  
 An bellum civile perit? tua pectora sacra  
 Voce reple : duræ saltem virtutis amator  
 Quaere, quid est virtus? & posce exemplar honesti.  
*Ask if these Arms our freedom shall restore,*  
*Or else if Laws and Rights shall be no more.*  
*Be thy great Breast with sacred knowledge fraught,*  
*To lead us in the wandring maze of thought.*  
*Thou that to Virtue ever wer't inclin'd*  
*Learn what it is, how certainly defin'd,*  
*And leave some perfect Rule to guide Mankind.*

Here

Here his Version is so loose, so rambling; that one may fairly doubt whether he understood One sentence; to be sure, not all. *Ask*, says Labienus, *whether our People shall enjoy their Laws and Liberties; or is the Civil War lost*, has so much Blood been shed *in vain* for the defence of them: This quaint expression was belov'd by *Lucan* and his Uncle *Seneca*: so Lib. VI. v. 134.

——— *qui vulnera ferrent,*  
*Jam deerant; nimbusque ferens tot tela peribat.*

So again the verb Active, *perdere*, II. 442.

*Atque ipsum non perdat iter*———  
III. 706. ——— *non perdere letum*  
*Maxima cura fuit.*

But so far is our Version from preserving (as a good one ought) this *Lucanism*, this characteristic of an Author, that it inverts the Thought. *Shall the Liberties be restor'd, or the War be lost?* says *Lucan*: *Shall the Liberties be lost, or the War restore them?* says the Translator. A shrewd Sign, that this period was gloomy and dark to him. But why so severe, may some-body say, when

nothing here is lost, but only inverted? Well then, agreed to pardon him. Misplacing indeed is not Losing: for nothing was lost to honest *Claudius*, when his nephew *Caligula* order'd his *Shoes* to be put on his *Hands*.

*Tua pectora sacra Voce reple*, says *Labienus*; fill your Breast with the sacred Voice of the God, the Answer that the Oracle is to give you. This surely is very clear: and yet our Translator, I fear, took *Voice*, not for that of the God, but of *Cato* himself: *Fill your breast with your sacred Voice* to give us instruction. If I mistake, let somebody else explain this distich:

*Be thy great breast with sacred knowledge fraught,  
To lead us in the wandring Maze of Thought.*

A wandring Maze indeed! for *Lucan* himself is quite lost in it. Let any man try, I say, to extricate this, better than I have done: but if he's once led into the Maze, I'll not undertake to lead him out of it.

The Close of the Speech is this:

-----*durae saltem virtutis amator*  
*Quaere, quid est Virtus? & posce exemplar honesti.*

If

If you will not, says he, consult about the event of the War, as I wish you would; *at least* consult about the affairs of your Sect: *you, who are a Stoic, an admirer of rigid Virtue, ask the Oracle what is Virtue; and demand to see the living Face of Honesty.* The turn, you see, of this Period intirely depends on *Saltem, at least*: without that there's no just Transition. And yet, some of the Editions and most of the Manuscripts having *Semper* instead of *Saltem*, our lucky Interpreter fell upon That:

*Thou that to Virtue EVER wer't inclin'd:*

Which, in this form, is flat and insipid; a Complement idly repeated; for more than This he had said above: and besides, it betrays the Reader into a Mistake. He must think from your *English*, that *Labienus* asks *Cato* to enquire about the success of the War, and about Virtue too: whereas the First is his main request; and, if that fails, he compounds for the Latter.

*Exemplar Honesti*, an expression fetched from the heights of Philosophy, was above our Translator's level: so that we'll neither

wonder nor be displeas'd, that he has so miserably render'd it :

*And leave some perfect Rule to guide mankind.*

Admirable indeed : if *Posce exemplar honesti*, can be rack'd or brib'd to signify, *Write a book of Morals*. *Exemplar*, *forma*, *facies*, *species*, *effigies*, are words applied by Philosophers to *Wisdom*, *Virtue*, *Honesty*; when they do *προσωποποιεῖν*, speak of them as *Persons*.

\* *FORMAM quidem ipsam*, says Cicero, & *tanquam FACIEM HONESTI vides, quae si oculis cerneretur, mirabiles amores (ut ait Plato) excitaret* : and again, † *Habes undique expletam & perfectam FORMAM HONESTATIS* : and again, ‡ *Consecraturque nullam eminentem EFFIGIEM VIRTUTIS, sed adumbratam imaginem gloriae* : and lastly, || *Sed nos veri juris germanaeque JUSTITIAE solidam & expressam EFFIGIEM nullam tenemus; umbra & imaginibus utimur*. Plato, we see, the great Master of Metaphorical Stile, was the first that made use of this Figure; *That if Men could have § ἐναργεῖς εἶδωλον, the Per-*

\* Cic. Offic. I, 5.    † De Fin. II, 15.    ‡ Tusc. III, 2.  
|| Off. III, 17.    § Plato in Phaedro.

son of *Wisdom* conspicuous before them, they would be in raptures with her Beauty. And from him it was borrow'd by the Orators, and transferr'd to *Eloquence* : \* *Praeceptor optimus & electissimus, qui FACIEM Eloquentiae, non imaginem praestaret* : and by † *Lucan* in another place to military *Fortitude* ;

*Ac velut inclusum perfosso in pectore numen,  
Et vivam magnae SPECIEM VIRTUTIS  
adorant :*

But in this Passage before us, he treads exactly in *Plato's* Steps; *Exemplar Honesti* : Ask, says he, that *Ammon* would shew you that glorious *Visage*, τῷ καλῷ, of *Virtue*, *Honesty*, *Pulchritude*, (for the *English* Idea of *Honesty* does not reach to *Honestum*) a Demand worthy of a God and *Cato* ; since without the Divine Aid mortal Eyes could not behold it. 'Tis certain, from his very Sect, that our *Free-thinker* has never seen it : and our Translator's Eyes are so weak, that he could not see even *Lucan's* Draught of it, though he held it in his hands.

\* Dial. de Oratoribus, c. 34. † *Lucan* VI, 254.

## [ 6 ]

Ille Deo plenus, tacita quem mente gerebat,  
Effudit dignas adytis e pectore voces.

*Full of the God that dwelt within his breast,  
The Hero thus his secret mind express'd;  
And inborn Truths reveal'd; Truths which might  
well  
Become even Oracles themselves to tell.*

*Labienus* has now ended his Speech, and we are coming to *Cato's* Answer: the transition to which in *Lucan* is modest as well as grand; He, says he, *full of the God, who dwelt in his silent breast, makes a Reply even worthy of an Oracle.* The Poet himself, we know, was a *Stoic*; and *Cato* his *Hero* was in the Opinion of that Age, \* *Perfectus Stoicus, Perfectus Sapiens, a finish'd Wiseman* in the full Character of the Sect; and therefore he had, † *ἔνδον ἐν τῷ στήθει ἰδρυμένον δαίμονα*, a God placed and abiding within his Breast, which in reality was no other than ‡ *Nῆς καὶ λόγος*, his own Mind and Reason. But besides this Philosophic Sense, there's an allusion to Prophetic Rapture; for *Virgil*, in

\* Cic. in Paradox. Seneca Const. VII. † Marc. Anton, III, 16. & passim. ‡ Idem V, 27.

some Poem now lost, had said of an inspir'd Prophetess, \* *Plena Deo*; full of the God: an Expression so much commended then, that it grew to be a Word of Fashion. *Ovid* borrowed it in his Tragedy *Medea*;

*Feror huc illuc, ut plena Deo.*

But *Gallio*, *Lucan's* Great Uncle, had it always in his mouth, even to a Soloecism; *Et ille est Plena Deo*; when he commended any Orator for his Spirit and Fire. In both these Senses, our *Cato* here was *Deo plenus*: in the former, as *Stoicus Sapiens*; in the latter, as going to pour forth *Dignas adytis voces*, Words worthy of Inspiration. But then the Epithet, *Tacita mente*, comes pat and seasonable; he bore the God in his silent and sedate Mind: whereas the Prophets, when possess'd by the God, were ranting and raving, under a temporary distraction;

—— *non vultus, non color unus,*  
*Non comæ mansere comæ: sed pectus anbelum,*  
*Et rabie fera corda tument.*

\* Seneca Suas. III.



In the whole, I think there cannot be two finer Lines, more full of serene Majesty, than these of *Lucan*.

But our Translator, while he labours to swell the Thought, or at least to swell his Verse, inserts such improper, such foreign Stuff into it, that he subverts the whole Sentence :

*The Hero thus his secret Mind express'd,  
And inborn Truths reveal'd.*

Why *Secret Mind*? when all he says in the following Answer are the common *Dogmata*, the *Maxims* of the Sect. What *Inborn Truths*? when all he delivers were taught him by his Preceptors, and had been handed down for two Centuries, ever since *Zeno*. And see how the Syntax is distorted; *Tacita mente*, *secret Mind*, thrown into the latter Verse, to the Confusion of all Grammar: which has *revealed* to us another *Secret*, the true size of the Translator's Learning.

[ 7 ]

Quid quaeri, Labiene, jubes? an liber in armis  
Occubuisse velim potius, quam regna videre?  
An sit vita nihil, sed longam differat aetas?

*Where*

*Where would thy fond, thy vain Inquiry go?*  
*What mystic Fate, what Secret wouldst thou know?*  
*Is it a doubt, if Death should be my Doom,*  
*Rather than live, till kings and bondage come,*  
*Rather than see a Tyrant crown'd in Rome?* }  
*Or wouldst thou know, if, what we value here,*  
*Life be a trifle hardly worth our Care?*  
*What by old Age and length of days we gain,*  
*More than to lengthen out the Sense of Pain?*

We come at last to *Cato's* Answer, which, if you'll take our Writer's Word for it, denominates him a *Free-thinker*. It is time for us then to look sharp, to observe every Period: the Battle advances and grows hot: *Nunc specimen specitur, nunc certamen cernitur*. And I'll renounce my Name *PHILELEUTHERUS*; if the Success of the Day does not so frustrate his hopes, that he'll hate both *Cato* and *Lucan* for't, as long as he lives.

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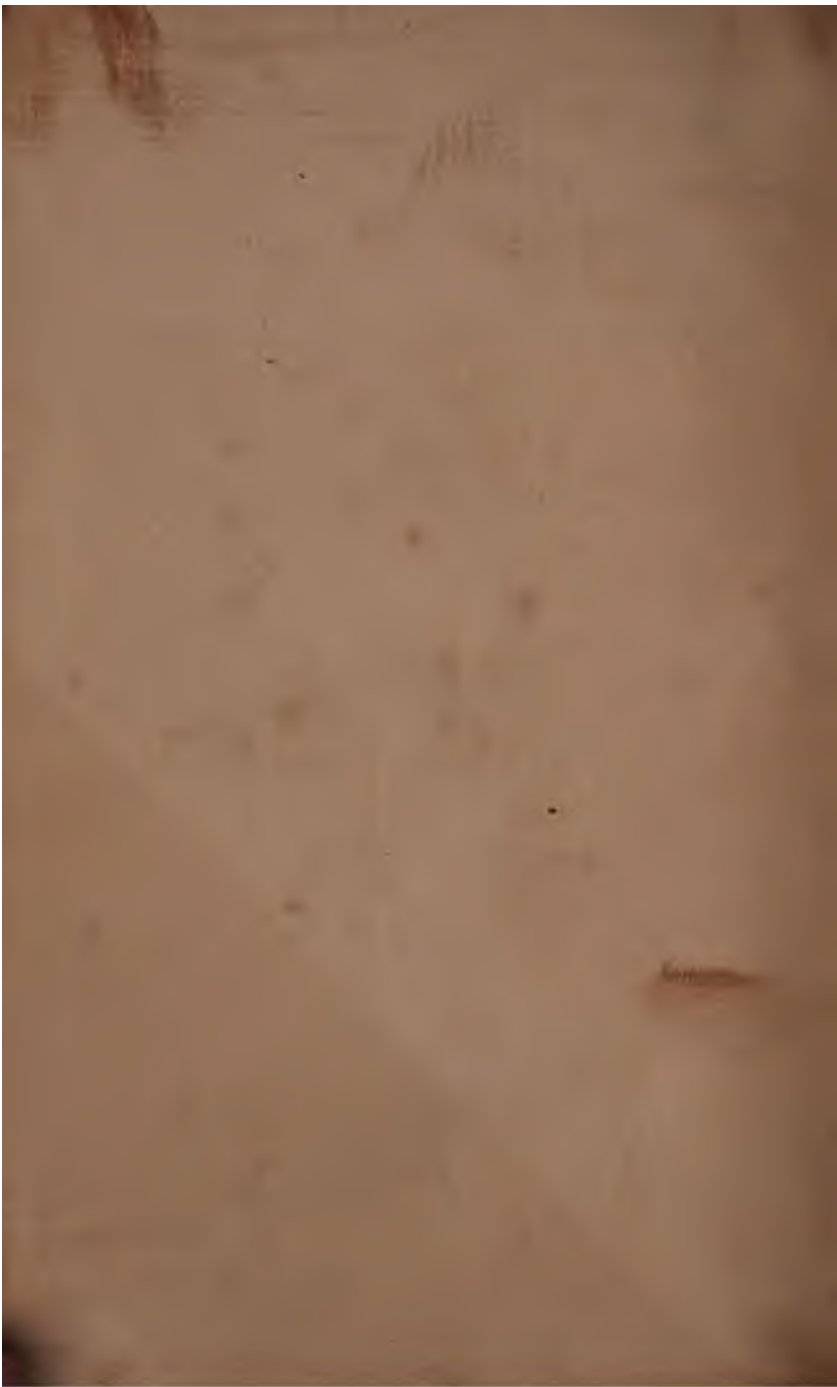
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